The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXIV.: WHOLE NUMBER, 1283.] NEW YORK, OCTOBER 18, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

OCTOBER.

18	St. Luke the Evangelist.
21	Twentieth Sunday after Trinity.
28	Twenty-first Sunday after Trinity.
	St. Simon and St. Jude.

NOVEMBER.

1	All Saints.
4	Twenty-second Sunday after Trinity.
11	Twenty-third Sunday after Trinity.
18	Twenty-fourth Sunday after Trinity.
25	Twenty-fifth Sunday after Trinity.
30	St. Andrew's Day.

THE CHURCH AT HOME.

New York.—On Thursday, October 11, the corner-stone of the *Free Church of the Good Shepherd* was laid in Fifty-fourth street, between Second and Third Avenues. The Rev. Dr. Berrian, rector of Trinity, officiated, and there were present also of the clergy the Rev. Messrs. Moore, of Staten Island; Richard Cox, of Zion Church, New York; Chauncey, of New York; Frost, of New York; Clarkson, of St. Augustine, Croton; Gallaudet, of St. Ann's Church, New York; Rally, of Cincinnati; Taylor, missionary in All Saints' Parish; Alvah Guion, of Williamsburgh; besides the Rev. Ralph Hoyt, the rector of the church. The clergy, seven of whom were vested in surplice and stole, came in procession to the ground from a house in the rear of the proposed edifice. The service was the one ordinarily in use on such occasions, and the tin box placed in the cavity of the corner-stone contained the following articles:—Holy Bible; Book of Common Prayer; Church Almanac for the current year; copies of the New York Churchman, Church Journal, Protestant Churchman, Episcopal Recorder, and the N. Y. Daily Times; together with a list of the clergy present, the first appeal in behalf of the church of the Good Shepherd, and a placard announcing the ceremony of laying the corner-stone. After the ceremony had been most impressively performed by the Rev. Dr. Berrian, an address was delivered by the Rev. Dr. Moore, and it was announced that the services would conclude with the chanting of the *Gloria in Excelsis*. From some unexplained cause, however, this portion of the solemnity was omitted. The architect is Mr. Frank Wills, and the church, which will be First Pointed, and of timber, is intended to seat about four hundred persons. It will consist of chancel and nave, with two transepts and sacristy, with a bell tower at the west end. The work of erection will proceed with as much rapidity as possible, and it is hoped that the building may be roofed in before the commencement of cold weather. We cordially wish the reverend rector "God speed" in his noble undertaking. It is one to which he has been devoting himself without reservation for many years.

CONSECRATION OF ST. PETER'S CHURCH, WESTCHESTER, WESTCHESTER COUNTY.—The new and beautiful edifice, erected in this ancient parish, was solemnly consecrated to the service and worship of the Ever-blessed Trinity, the One living and true God, on Wednesday morning, the 10th inst., by the Provisional Bishop of the diocese. The day was one of the loveliest and blandest of the autumnal season; and the interesting occasion called together a large congregation, and a goodly number of the clergy from various parts of the county, together with some from neighbouring dioceses.

The following were the clergy present:—Rev. Drs. Haight, Harris, and Morgan; Rev. Messrs. Hubbard, J. M. Ward, Pound, Richmond, Weaver, Halsey, Carter, A. Guion, Chauncey, R. Cox, Draper, C. Jones, Duncan, Rodman, Vermilye, Coffey, R. Riley, Akerly, Haskens, Clap, W. A. McVickar, Rumney, Locke, (of New York,) Carder, and Sill, (of Connecticut,) Johnson (of Vermont), Rally, and J. Mountain, (of Ohio.)

The Bishop, with the clergy, assembled at the house of Mr. Harrington, whence (vested in their surplices) they went in procession to the entrance of the church, where the Bishop, accompanied by the rector, Rev. C. D. Jackson, was received by the Churchwardens and Vestrymen. The Bishop, with the clergy present, went up the central alley, repeating the 24th Psalm alternately. When the Bishop had taken his seat in his chair at the Gospel side, the Instrument of Donation was presented to him by Francis Baretts, Esq., the senior warden, and was read by the Rev. Mr. Akerly. The service of Consecration then proceeded, the Sentence of Consecration being read by the Rev. Joshua Weaver.

Morning Prayer was commenced by the Rev. Dr. Morgan, who conducted it to the end of the Proper Psalms. The First Lesson was read by Rev. Dr. Harris, and the Second by Rev. A. B. Carter. Rev. Dr. Haight concluded the Morning Prayer.

The 26th Psalm in metre was announced by Rev. Henry E. Duncan, a lineal descendant of one of the early rectors (Rev. John Bartow) of the parish. He also, in the proper place, gave out the 79th selection.

The Bishop performed the Ante-Communion Office, the Rev. Mr. Richmond reading the Epistle, and the rector the Gospel.

The Bishop preached the sermon from Psalm xcvi. 8, 9. He remarked from these words:—The life of man on earth is chequered, and ofttimes sorrowful; but in the goodness of God, through the Saviour, there is provided for us an everlasting rest hereafter in a brighter and more glorious world. We should therefore live the life of grace, that we may be fitted for that blessed state. It is a solemn thought, that there is but a single step between our busy, stirring, and sinful world, and that world which lies beyond. We may be suddenly called into eternity. We should know, then, what is our great business here. It is the worship and service of our God. In this we must take pleasure—in this we must be trained up for unending happiness. We are redeemed sinners—bought with the blood of the Son of God—and we must learn to give Him the glory due to His name. This we must do in the prayers and praises of His Sanctuary, in sanctified living, and in holy obedience to His requirements. We must bring our offerings into His courts—into the house solemnly set apart for His worship. We must present on His altar the offerings of devout and thankful hearts. We must bring the offerings of our possessions to support His worship and extend His Church. We must worship the Lord in the beauty of holiness, which consists, *first*, of outward reverence and homage—a public acknowledgment and confession: there must be suitable, beautiful, and well-arranged places of worship for the congregation to assemble; there must be suitable forms of worship—rites and ceremonies—an appointed and Apostolic ministry, who are to lead the prayers, read and preach God's Word, and administer the Holy Sacraments, and the people are to come together in places set apart for worship to attend upon all the means of grace. *Second*. Internal worship, which is to accompany, and not to supersede the outward, and which consists in an humble and contrite heart—an affectionate, loving spirit—a sincere, earnest homage of the soul. The Bishop concluded with weighty words of exhortation, that this worship in the beauty of holiness might ever be maintained in this house; and in commendation for the laudable zeal which had erected the appropriate and handsome sanctuary which had just been given to God in the solemn act of Consecration, and where he prayed all might so worship in constancy, and in spirit, and in truth, that through the grace of Christ they would be prepared for the higher worship of the Church triumphant.

The Offertory sentences were read by the Rev. P. S. Chauncey. The Holy Communion was administered by the Bishop to the clergy, assisted by the rector. The Rev. R. Cox, and Rev. J. M. Ward, delivered the same to a considerable number of the laity.

The singing and chanting, led by an efficient choir, was well performed, and of a suitable character. The instrument used was a *Seraphina*, which, however, will soon give place to the more appropriate organ.

After the interesting services, the Bishop and clergy, with several of the laity, repaired, by invitation, to the hospitable mansion of the junior warden, Gouverneur Wilkins, Esq., where they partook of a sumptuous collation. This gentleman is the grandson of the Rev. Isaac Wilkins, deceased, who was the beloved and able rector of St. Peter's for thirty years. He is the owner of the property which belonged to his respected and venerated ancestor, and which, with its modern improvements and adornments, is one of the most delightful in that neighbourhood of beauty and taste. All seemed to be highly gratified with the services and entertainment of the day, and many were the congratulations tendered to the worthy and faithful rector of the parish, and to Mr. Wilkins, who, as a leading member of the Building Committee, took an active and important part in the work which has been so happily completed.

New Jersey.—On Sunday last, the Bishop of the diocese visited St. Paul's Church, Hoboken. Morning Prayer was said by the rector, Rev. V. Bruce. The Ante-Communion service was read by the Bishop—the responses being chanted by the choir. The children of the Sunday school were placed around the chancel, and were instructed in the Catechism by the Bishop. Their replies were made in a clear and audible manner, and gave evidence that the superintendent and teachers of St. Paul's Sunday school had used every effort to instruct them in the Catechism of the Church. The Bishop preached an effective and appropriate sermon, taking his text from St. Luke xiii. 23: "Lord, are there few that be saved?" This is a startling question, and the longer it is dwelt on the more startling it will become. And the answer to it is more startling still. It is a startling question, and forces itself strongly upon us. It forces every man to ask himself the question, "Shall I be saved? If all are saved, then I shall be saved. If not saved, shall I be lost? Lost to happiness, lost to Heaven, and lost to God? Here, hereafter, forever." My brethren, what a startling question! Are many to be lost? Am I to be lost? What is my trust, my hope? In Adam all die. Just as the fall of Adam left us, all are lost; and none can be saved except through the mercy of Jesus Christ. Of the 600,000 who went up from Egypt, towards the Promised Land, but Caleb and Joshua were permitted to enter. The rest had no faith in the words of the Lord. When Sodom and Gomorrah were destroyed, the faith of Lot saved him. The Spirit of God will not always strive with man. Are sinners likely to be lost? Do not ask about your neighbour, but first ask about yourself. Shall I be saved? Strive to enter in at the straight gate. Salvation is personal. Your faith, penitence, and charity would lead you to that salvation. Lord, are there few saved? There are but few saved; from those who have kept their innocence, and those who have lost their salvation and have retrieved it again. Heaven is only open to the penitent. Nothing unclean can enter there. A pure heart knows its sinfulness, its sorrowfulness, and want of purity, and begs and obtains forgiveness, and there is joy in Heaven for it. O, my beloved, however great the multitude that will stand before His bar, to be judged by Him, then all hearts will be opened, then all deeds known, and no secrets can be hid. As each one finds himself nearer to the judgment seat, God will not give such a look as He bestowed on Peter—not such a glance, but one of reproving anger. There will be a sorrowfulness that cannot weep, and a sinfulness that is past redemption. The cost of anything is judged by its value. He who wrote the 49th Psalm seemed to be groping for his salvation. The prophet Micah yearns over it in these affecting words: "Wherewith shall I come before the Lord and bow myself before the high God?" Even our blessed Lord but hints at it when he says, "What shall it profit a man, if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" God is the Maker of us all. Each soul was purchased by the blood of Christ. Lord, are there few saved? Salvation was made possible, and yet it can only be secured by the utmost exertion. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The original translation of this should be, strain every nerve; the literal meaning, agonize. Lord, are there few saved? This is a serious question. We have but one life; it is short. You expect to be saved at your ease, in your self-indulgence, and in your worldly-mindedness. Our Saviour says, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven." Heaven is opened to believers, and I'll believe. The gate is too narrow for your selfishness. One will present himself in all his pomp and pride. Another will present himself with all his money. "Strait is the gate, and narrow is the way which leadeth unto life." Lord, are there few that be saved? Beloved, to answer this honestly, there will be but very few.

At the conclusion of the sermon, the Bishop administered the solemn and sacred rite of Confirmation to *thirty* candidates, who were presented by the rector of the parish. After which the Bishop administered the Holy Communion, assisted by the rector, to a large number of communicants.

On Sunday afternoon, the Bishop visited the parish of St. John's, West Hoboken. Evening Prayer was said by the Rev. Jno. W. Clark, of Trinity Church, Hoboken. The rite of Infant Baptism was administered by the Rev. V. Bruce, of St. Paul's, Hoboken, and the Bishop preached. Divine Service will be held for the future on Sunday afternoons, at 3½ o'clock; and the clergy of Hoboken, Jersey City, and others from the vicinity, will officiate alternately, the Bishop having made arrangements to that effect. We have been requested to give this notice, and to extend an invitation to our Church brethren in this city to favour this parish occasionally with their attendance.

In the evening, in the temporary chapel of Trinity Church, Hoboken, the Rev. Mr. Clark, the rector elect, and the Rev. Mr. Stirling, read prayers, and the Bishop preached, and confirmed two persons. Rev. Mr. Bruce was present.

[We stated in our last issue, that the sum of about $36 was collected in St. Paul's Church, on Thanksgiving day, for the relief of the Norfolk sufferers. The further sum of $51 was afterward sent to the rector by persons who were providentially prevented from attending on that day, making a total of $87.17.]

On Monday, October 8, in Calvary Church, Summit, the Rev. Messrs. Cook (of the diocese of New York) and Chetwood read Morning Prayer, and the Bishop preached, and administered the Holy Communion.

In the evening, in the temporary chapel of Grace Church, Madison, the Rev. Messrs. Cook and Charles F. Hoffman read prayers, and the Bishop preached, and confirmed one person; the minister, the Rev. Mr. Jerome, reading the Preface. The Rev. Mr. Coe was present.

On Tuesday, 9th, in St. Mark's Church, Baskingridge, the Rev. Messrs. Merritt and Stirling (of the diocese of New York) read Morning Prayer, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. C. F. Hoffman, the missionary.

In the afternoon, in the Church of the Redeemer, Morristown, the Rev. Messrs. Tyng, the rector elect, and Stirling, read prayers, and the Bishop preached. The Rev. Messrs. Merritt and Hoffman were present.

In the evening, in St. Peter's Church, Morristown, the Rev. Messrs. Hoffman and Stirling read prayers. The rector, the Rev. Mr. Merritt, catechized the children, and the Bishop examined them, preached, and confirmed nine persons.

On Wednesday, 10th, in the Methodist House, at Rockaway, the Rev. Messrs. Stewart, Merritt, and Stirling, read Morning Prayer, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Mr. Hoffman, the missionary.

In the evening, in the temporary chapel of St. John's Church, Dover, the Rev. Messrs. Stewart, Merritt, and Stirling, read prayers, and the Bishop preached, and confirmed five (making, with one in private, six) persons; the Rev. Mr. Hoffman, the missionary, reading the Preface.

On Thursday, 11th, in St. Luke's Church, Hope, the Rev. Mr. Hoffman read Evening Prayer, and the Bishop preached. The Rev. Messrs. Dunn and J. D. L. M. Moore were present.

In the evening, in Zion Church, Belvidere, the Rev. Messrs. Dunn and Hoffman read prayers, and the Bishop preached.

On Friday, 12th, in St. James' Church, Knowlton, the Rev. Messrs. Dunn and Jacques read Morning Prayer, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Mr. Hoffman.

In the evening, in Christ Church, Newton, the Rev. Messrs. Pettit, the assistant minister, and Hoffman, read prayers, and the Bishop preached, and confirmed eight persons; the Rev. Mr. Dunn, the rector, reading the Preface.

On Saturday, 13th, in St. Thomas' Church, Vernon, the Rev. N. Pettit read Morning Prayer, and the Bishop preached, and administered the Holy Communion.

Massachusetts.—The Bishop of the diocese officiated in the Church of the Messiah, Boston, on the 5th inst., on which occasion Mr. Charles H. Canfield was admitted to the holy order of deacons. Morning Prayer was said by the Rev. Mr. Byrne. The sermon was preached by the Rev. George M. Randall, who also presented the candidate. The Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Byrne. We understand that Mr. Canfield is to officiate in Trinity Church, on the island of Nantucket; the Rev. Mr. Allen, the former missionary, having recently resigned his charge of that parish. "Several years ago," says a correspondent of the *Christian Witness*, "our Church was organized in this island, under circumstances which promised good success, and for a while its affairs seemed to go on prosperously. Like many others, in the zeal which not unfrequently attends new enterprises, the people went beyond their means in the erection of a new and beautiful and *costly* church. Very soon they began to feel the embarrassments which a heavy debt is sure to bring upon a parish, and while they were floundering in the coils of threatened bankruptcy, their beautiful temple was destroyed by the great fire which laid in ashes a large portion of the town. Subsequently, a lot was procured and a small wooden church was erected, paid for, and consecrated, and a missionary was appointed, who continued to labour for some years under circumstances of no little discouragement. Large numbers of the people emigrated to California, and many others left the island in consequence of the decline of business, and these changes affected the church very seriously, by reducing its numbers and diminishing its means. Through the liberality of the Bishop of the diocese, a commodious parsonage has been purchased and presented to the parish, which will contribute materially to the comfort of the missionary."

Maryland.—The Bishop of the diocese held a special ordination on the Seventeenth Sunday after Trinity, on which occasion Mr. Thomas K. Coleman, formerly and for ten years a preacher in the Methodist Society, was admitted to the holy order of Deacons. The Rev. Dr. Kerfoot, President of the College of St. James, preached the sermon.

We find that a new parish is about to be organized in Baltimore county, about two miles north of Baltimore city. The Rev. J. A. Spooner has been chosen rector, and it is likely that he will commence his services immediately, in a church building in the neighbourhood, the occupancy of which has been secured.

South Carolina.—The Bishop, we find, is extending the sphere of his Episcopal visitations. Some portions of his territory have lately been visited which had never before had the presence of a bishop; and in one of them (Muirville) the corner-stone of a church has been laid. The consecration of a beautiful new church at Newberry, in August, excited the greatest interest in all the religious communities in the neighbourhood. The Bishop has officially announced the deposition from the ministry of the Rev. Augustus L. Converse.

Ohio.—The *Western Episcopalian* thus speaks of the state of the Church in and around Cincinnati:—"It is often a subject of wonder, among those who do not know the peculiar character of the population of Cincinnati, that there are so few Episcopal churches in so large a city. But those cease to wonder who become best acquainted with the materials out of which they would expect such churches to be formed. We trust, however, the number will not always remain so comparatively small. The Rev. Dr. Greenleaf has entered upon his work in St. Paul's Church under favourable auspices, and has published a Pastoral Letter to the congregation, calling their attention to several points of order, and making appointments for services more frequent than are usually held in other churches. The new parish on Walnut Hills, now a part of the city, has purchased a very eligible lot, and commenced the erection of a small edifice, to be used by the congregation for public worship till the church shall be finished, and then to be used as a lecture and Sunday school room. In Newport—many of whose citizens are employed in Cincinnati—the Episcopalians, encouraged and guided by their energetic clergyman, the Rev. F. W. Boyd, are enlarging their church so as to increase its sittings from 200 to 400. And from present appearances, we should judge that out of a very plain-looking building they will have completed, by the first of November, a very neat and church-like structure. We trust the ardent anticipations of both the rector and people will be speedily realized."

Illinois.—An ordination was held at Jubilee Chapel, on the Eighteenth Sunday after Trinity (October 7th), when the Bishop of the diocese admitted David Walker Dresser, A. M., to the the holy order of Deacons. Morning Prayer was said by Rev. Dr. Muenscher, of the diocese of Ohio, assisted by Rev. Dr. Niglas, who read the Lessons. The Litany was said by the Bishop, who also preached and administered the holy Communion, assisted in the latter by Rev. Dr. Chase and Rev. Charles Dresser; the latter (the father of the candidate) making the presentation. There were also present the Rev. Joseph Mayo, the Rev. John Benson, and the Rev. George S. Porter, presbyters of the diocese. Mr. Dresser is a graduate of Jubilee College, where he has also pursued his theological studies.

Indiana.—The Bishop has been visiting Northern Indiana. He met the clergy on the 3d inst., in Convocation, in St. John's Church, Bristol, Elkhart county. The following were in attendance:—The Rev. Messrs. Barton, Bingham, Bruce, Franklin, Hudson, Sorenson, and Stowell. Morning Prayer was read by the Rev. Mr. Hudson, rector of St. Mary's Church, Delphi, assisted by the Rev. Mr. Franklin, rector of St. Paul's Church, La Porte. The Litany was read by the Bishop, after which he administered the rite of Confirmation to one person. The sermon was preached by the Rev. Mr. Barton, rector of St. John's Church, La Fayette. The Holy Communion was then administered by the Bishop. In the afternoon the Convocation met for business relating to missionary work in this portion of the diocese. In the evening there was again Divine Service; and also on the following morning and evening—the Convocation proceeding with business in the interval. The services of the Convocation were closed with an address to the clergy, by the Bishop, appropriate prayers, and the Benediction.

Mississippi.—In compliance with the request of the Bishop of this diocese, Friday, the 5th inst., was observed as a day of humiliation, fasting, and prayer, for the deprecation of the pestilence which, having nearly subsided at the South, seems to be now advancing towards the Southwest.

Missouri.—We have received an address delivered at Palmyra, Missouri, at the commencement of St. Paul's College, by Rev. Geo. P. Giddinge, with a brief account of St. Paul's College, from its origin to the present time. St. Paul's College, it appears, was commenced in Feb., 1848, the land (the cost of which was $1,600,) on which the buildings are erected, having been presented to the College by the citizens of Palmyra and the vicinity. In September, 1848, the first school building was commenced—a substantial brick edifice, fifty feet by twenty, two stories high, and costing $1,777. Of this, $1,520 was obtained by the Bishop from friends in St. Louis. Other buildings were erected, in the course of the succeeding two years, and in the spring of 1852, the chapel for the College—to be used also as a church for the town—was commenced. It is a Gothic church, built of white limestone, seventy-five feet long, including the tower, and twenty-two wide. It is intended to add transepts and a chancel, so that it will be cruciform when finished. At present the walls of the nave and tower, to the top of the roof, are finished. From the beginning of the College to the 1st of July, 1855, (seven years and a half,) there has been expended, in the proper current expenses of the College, $22,303.54. The receipts from board and tuition have been $26,993.83. The balance, $4,690.38, has been expended in buildings and improvements. The total cost of buildings and permanent improvements has been $14,624.37. From donations there has been received $5,444.79. During the same time, the College has given, in board and tuition, books and incidentals, to poor students, $5,686.68. The address of the Rev. Mr. Giddinge is an able composition, and contains an earnest protest against the "selfish tendency of the age," and impresses very forcibly the necessity of "educating the *entire man*, physical, moral, and intellectual." "We come back to our schools," he says, in the course of his address, "as the only hope, the sole remedy for the evils to which we have referred, as threatening our glorious empire-republic. We see it only in the *sound, practical, and* CHRISTIAN *education* of our *youth*, for the stations they are to occupy in society; in the education of their *hearts*, as well as their *heads*; in training their moral, as well as their intellectual powers, and thus preparing them to act for the general good of the country, as well as for their own honour." The reverend gentleman concludes his address by an apt quotation from Longfellow's "Psalm of Life." St. Paul's College seems designed, under God, to do a good work in the West, and though it has had thus far to struggle through many difficulties, the dawn of a brighter day is apparently now commencing.

THE CHURCH ABROAD.

England.—Ordinations have been held by the following bishops, with the results annexed:—The Archbishop of Canterbury, priests 14; the Bishop of Oxford, priests 10, deacons 8; the Bishop of Carlisle, deacon 1; the Bishop of Exeter, priests 10, deacons 5; the Bishop of Lincoln, priests 3, deacons 2; the Bishop of Llandaff, priests 5, deacons 6; the Bishop of St. David's, priests 3, deacons 4; the Bishop of Ripon, priests 6, deacons 5; the Bishop of Chester, priests 17, deacons 17; the Bishop of Worcester, priests 12, deacons 15; the Bishop of Lichfield, priests 7, deacons 8. Total, priests 87, deacons 71.

On the occasion of the Lord Bishop of Bath and Wells consecrating Christ Church, situate on Montpelier, Weston-super-Mare, a procession of the principal tradesmen of the town, with about forty clergymen, walked to the spot, to meet the Bishop.

An application was lately made to the Bishop of Rochester to prevent the Rev. Mr. Mountain, vicar of Hemel Hempstead, in that diocese, from using the Prayer for the Church Militant, and having the Offertory when there was no Communion; and the Bishop, unhappily, though unable to prevent it, has expressed his concurrence with the prejudiced persons who applied to him. "If there be one thing more than another," well remarks the *Clerical Journal*, "which, in the present crisis of its affairs, would promote the material interests of the Church, it is the constant use of the offertory, instead of its being applied only occasionally for the purpose of raising a few shillings, or pounds, for the poor. The practice of weekly contributions is directly recommended by the Apostle Paul, and, as the Bishop of Rochester admits, is sanctioned by a strict adherence to the rubrics of the Prayer Book, and the prayer for the Church Militant is so unexceptionable and beautiful that we cannot conceive how its use can be blamed. The only real objection seems to us to be the lengthening a service often felt to be too protracted without those additions, which Mr. Mountain has introduced, to the great displeasure of the churchmen of Hemel Hempstead, who memorialized the Bishop of the diocese on the subject. His lordship replies, that he has no power to issue an order on the subject, but hopes that Mr. Mountain may see fit to retrace the step he has taken, and thus restore peace to the people committed to his charge. It is impossible to form an opinion on such a question without knowing all the circumstances of the case. It may be, and probably is the case, that the opposition to the vicar arises from that most dangerous class of men, the ultra-Protestants, who will never be satisfied until they have robbed our Church of all its distinctive beauties; and we can then easily see how the vicar will be justified in persevering in the course he has taken. Or it may be that he has the support of a large portion of his parishioners; in which case, by giving in to the malcontents, he will offend his friends. In the mean time, the advice of the Bishop places him in an awkward position, to which the result of a direct command would be far preferable. We do not like innovations *per se*; but, on the other hand, we feel that a conformity to the rubrics of the Church is a far less evil than the habit of neglecting them in deference to old custom or popular feeling."

We learn from the *Guardian*, that a guild has been established in the parish of St. Paul and St. Barnabas, Knightsbridge, having for its special object the burials of the poor. The following particulars are given:—

> The Guild of St. Alban (consisting of communicants of the English Church) having been founded, for the purpose of assisting the clergy in parochial work, and to revive and maintain a religious observance of all the offices of the Church, the members of the guild residing within the parish of SS. Paul and Barnabas, Pimlico, have undertaken the burying of the dead poor with becoming reverence, as one of their special works. The Church has ever inculcated the burying of the dead as one of the "works of mercy;" and we have the assurance of our Lord Jesus Christ that such works, if done to His poor in His name, are as done unto Him. In times past the poor were able, at a comparatively small cost, to bury their departed relatives near at hand, in the parochial churchyard; but the rapid growth of the metropolis having rendered extramural interments necessary, the expenses of burial have been increased, and, unless due care be taken, the slight reverence which is even now paid to the dead will at length cease. The poorest mechanic cannot, under the prevailing system, be buried at a less expense than £4 15*s*. or £5. The deep feeling, however, of the survivors struggles between prudence and love, and additional expenses are incurred until payment of them is all but impossible. With the poorest classes it is saddening to see the result of this feeling of respect. They draw deep on their miserable pittances, and pledge every moveable article that they may have a "decent funeral" for their departed relative.

It is alleged by the *Morning Advertiser*, that the Bishop of Rochester has intimated a desire to retire from the active functions of the episcopate, on account of his age and increasing infirmities. The same journal names as his probable successor Archdeacon Robinson, D. D., Master of the Temple, and Canon Residentiary of Rochester Cathedral. But it must be altogether a mistake, as no Bishop of the Church of England can resign his office.

The Bishop of Exeter has been in residence at Durham, as a prebendary, and preaching in the Cathedral.

It appears that the Rev. W. Curling, minister of St. Saviour's, Southwark, London, has been preaching in the open air in a locality of the very lowest description, and densely populated. The rev. gentleman stood near the house in which a woman lived who had been lately killed, and took his text from Ezekiel xxxiii. 11:—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die?" He was most attentively listened to by many hundreds of the inhabitants; and, although the streets and windows were densely crowded, and every available situation within sight occupied, not the slightest interruption took place.

The *Guardian* observes, that if architecture improved in proportion to the number of new churches built, we should soon see the revival of a lost science. From 1841 to 1851 there were 1,197 churches built in Great Britain. In London alone there are 1,114 architects!

The *English Churchman* expresses regret to have to record another "mixed marriage"—that of a daughter of the late Sir Robert Peel with a son of Lord Camoys, a Roman Catholic. The marriage was celebrated first at the Romish chapel of the Bavarian Embassy in London, and afterwards at the parish church of St. Margaret's, Westminster.

It is stated that in the diocese of Chester the population numbers over a million of souls; its area in acres is one and a half million, and its ecclesiastical benefices are 436. The diocese of Manchester has the largest population of any see save that of London, and the acreage of York is the most extensive with the same exception.

Not including abbeys, the most ancient village church now extant in England is that of Boldre or Boverford, situated in the New Forest, Hants. It was erected in the reign of King John, shortly after the Norman Conquest. It is of a squat, artless appearance, and lies buried in sylvan scenery, so that a sight of it cannot be obtained until a person arrives within a stone's throw of its presence. It is the mother church of Lymington, about a mile off in the same county.

It is announced that the new Bishop of Sydney arrived out on the 25th of May, and was heartily welcomed to his diocese.

We find that attention is being called to the evils arising from parsonage-houses being too large for the livings to which they belong, as is often the case when they have been tenanted by incumbents of private fortune. Cases have occurred in which a living of £250 or £300 has been refused to a worthy man, on the ground that he was not rich enough to keep up the parsonage.

The Oxford University Commission had announced an intention of holding meetings in Oxford before the commencement of term, for the convenience of those colleges whose schemes of reform are still under their consideration. The Vice-Chancellor had placed a room in the Old Clarendon Building at their disposal.

The fine old chapel at Sudeley Castle, which contains the remains of Catherine Parr, the last Queen of Henry VIII., is now undergoing complete restoration.

Architects speak with much pleasure of the demolition of an old house which has left a view of Wren's Church of St. Michael, Cornhill.

THE WORLD ABROAD.

Great Britain.—The Queen and her Court were to return from Scotland to Windsor Castle on the 12th inst.

Prince Frederick William of Prussia, son of the Prince Royal of Prussia, had been to Balmoral, on a visit to the Queen. It is understood that this young Prince, who is in direct succession to the Crown of Prussia, will be the future consort of the Princess Royal of England.

Lord Stanley has been making his first public speech in Ireland. He presided at the Tipperary agricultural meeting, as representative of his father, who holds considerable property in the county. In proposing success to the society, he pointed out its utility, and expressed his belief that the change brought about by hard times in the occupation of the soil would inaugurate a new era for Ireland.

It is complained of, that the duty at the General Post Office is becoming almost too great for its resources, ample though they are. One day lately is described as the heaviest day ever known in the establishment. A mail from Australia, in addition to the usual amount of continental and provincial correspondence, was brought in, which mail, besides letters, contained 720,000 newspapers. The result of this was that the ordinary morning despatch was delayed upwards of an hour, and it was some time after that before the sorters could leave the office.

Captain Wm. Peel, the hero of the *Diamond* and Naval Brigade, (son of the great Peel,) has met with an enthusiastic reception at Tamworth, where he has returned with Sir Robert, his brother. Replying to addresses of congratulation, both brothers dwelt on the pleasure it would have given their father to have witnessed so gratifying a scene. Captain Peel appeared to have suffered severely by fatigue since he had left England.

An association adopting the title of "The National Sunday League" announces itself. Its objects are to obtain the opening of the British Museum and such like institutions on Sunday, and the repealing of the law which compels the closing of the Crystal Palace and other collections on that day.

The executors for the Poet Campbell's monument in Westminster Abbey, have contradicted the report set on foot by the *Athenæum*, alleging that the British nation had accepted the monument for the adornment of one of its loftiest places without fair payment.

The Sunday question is still agitated with earnestness, and a closer organization of the Evangelical party is pleaded for, in order to meet the efforts abroad to lessen the sanctity of the Lord's Day.

At the Hurstpierpoint College (a Church institution) a *Te Deum* for the fall of Sebastopol was chanted in procession around the quadrangle to the chapel, where the Litany was sung.

The Manchester snobs have had one of those disgusting exhibitions, a baby-show, when there were nearly 300 competitors for the prizes, and something like 5,000 persons who had paid entrance fees of 1*s*. and 2*s*. each to be present as spectators. The prizes were eight, varying from three to fourteen guineas. The children were brought from all parts of the kingdom.

It appears that a thriving trade is carried on at Southampton in Russian spoils. They are sent home in the transports by the English sailors and soldiers to their wives and friends, who dispose of them for small sums to eke out their limited incomes.

The report which has been current for some time, of Dr. Wiseman's removal to Rome, and his appointment as librarian at the Vatican, is contradicted.

The conduct of the executive of the New York Exhibition is still severely animadverted upon in the English papers. A Mr. Sharp, among others, writes to the *Times*,—"I sent to their exhibition sculpture and silver plate, upon the assurance that it would be safely returned, free of charge, if not sold. They saw fit to award me a silver medal, their highest honour, but I could not get any of my goods returned. After very many applications I received a letter from Mr. Buschek, the official agent for England, stating that the association was insolvent, and advising that all goods should be cleared out of the Exhibition-building; after much trouble, mine have been transmitted to a brother at Boston, at an expense of 200 dollars; one marble statue is broken to pieces, one arm lost, and left a mere relic; every packing-case is destroyed, and the expense of freight, &c., must rest upon me if I have them sent home to England. I find there are many other sufferers. The Exhibition was considered a national undertaking, as much as ours of 1851, or the present Exhibition at Paris, and yet we are told there is no redress for our grievances, nobody being responsible. Can such be the case?"

Sandwich Islands.—By a late arrival, we learn that the King had convoked an extraordinary session of the legislature, in order to have the money appropriation bill passed, which had been accomplished.

King Kamehameha IV. had officially announced the death of his predecessor, and his own accession to the throne, to Queen Victoria, and received a suitable reply.

It was proposed to erect a monument to Kamehameha III.

Napoleon III. was duly *fêted* on Assumption day.

The crater of the old volcano at Kilauea had become active during August, when floods of boiling lava, with about fifty immense jets of fire, were thrown forth. New eruptions had also taken place near Hilo, the effect of which was the most dazzling and awful at the same moment.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLICITY.

NO. III.—THE ONE MEDIATOR.

Some months ago we took up a Roman Catholic publication that has obtained some notoriety, and among other startling declarations we read this, The priest is another Christ, "*Sacerdos alter Christus.*" We love a pithy and pregnant paradox, whether we read it in others or stumble upon it in our own thoughts, as it only serves to unravel other thoughts, and like the operation of detaching the pages of a mouldering scroll, by a bold and dexterous movement it may reveal much in a very little space.

Unhappily for the truth which we so earnestly love, the above short sentence was intended as no paradox. It was intended to express a sober and perhaps sincere belief. It is given as a decided and a valued proposition upon which pages are expended in order to enforce that idea which it utters and conveys,—and this idea is the great gulph that separates a Roman from a Protestant Catholic. There are few, perhaps, even in the midst of a Roman communion itself, that are really aware of the fact that this is the broad line that divides the two systems, and which, like a wall of adamant, or a bottomless abyss, separates the two forever. "The priest is another Christ." Profane and even blasphemous as the sentence appears, and rigidly taken really is, we are far from attributing any such intention to the application of it in the instance referred to—for men may use language with more or less significancy, and there may be just the difference of an habitual swearer, who swears without knowing it, and the individual who solemnly declares the truth in a court.

The doctrine which this sentence announces is simply this: There is more than one Mediator. St. Paul had long since declared, "There is one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all." 1 Tim. ii. 5. But if the above proposition be true, that the priest is another Christ, then the Apostle is in error, and we must correct our New Testament by expunging all such declarations as insist upon the one Christ, the one Mediator, the one Lord, and even the one God! And yet this, absurd as it may seem, is legitimate and authorized Romish doctrine, and, if necessary, we can lay our hands upon passages where we are referred not only to another Mediator and "another Christ," but another Lord, and even another God, in the person of some individual mortal. The doctrine of the Romish priesthood is in fact a substitute for Christ. It introduces a man, or men, in the place of Christ, and this order of men, or these men, these are the mediators to which the people are referred in order to be saved, and this single idea is the basis of the whole Romish system. This is the true rock upon which that system is reared, and if this is taken away the whole structure falls to the ground. It is not to be wondered at, therefore, that this single idea is held fast with such persevering tenacity, and that the dogma of another Christ covers the whole ground of Romish Theology. Would that this important view could be well impressed upon the minds of that erring community, and that they could see that they are resting on an arm of flesh in the vain delusion that the "priest is another Christ."

But as long as this dogma stands—as long as this wide gulph separates us—there is no reconciliation between Rome and true Catholicism, rather none between Roman Catholicism and Protestant Catholicity.

And why? We answer, because this dogma is the secret of power, and this the key of possession. Who is there of the numerous priesthood of the Romish Church, or what proportion is there that would willingly give up their pretended claims to this key? or rather, what proportion of them, even if the suspicion should be suggested to their minds, would be willing to give its claims such a rigid examination as would change their position with these convictions? Some, indeed, there have been—priests, and even bishops among them, who could, by God's grace, divest themselves of the love of power, and relinquish possession itself for the love of truth, and forsaking all, adhere only to Christ,—and a proportion of such minds, unhappily in the midst of their Catholicism, there undoubtedly is at this day, as in other days there were.

But this proportion must be unhappily small, and even then and there when the priest is made to place himself a substitute for Christ, and is trained to realize a power which belongs only unto God, how hard is it for human nature even to examine a tenure so flattering to its self-love, and so closely intertwining all its relations. One of the noblest instances of self-denial would be a sovereign laying down his sceptre in the midst of glory, and security, and life; and scarcely less is the self-denial of a priest who, honoured as "another Christ," with the key of power and possession in his hand, is preparing to lay it down at the feet of its owner.

To judge of the probabilities of transition from the Romish priesthood to the Catholic ministry, on the grounds of mere human nature, or the motives which have a general influence, there ought to be ten transitions to Romanism where there is one or two to Catholicism, so strong are the impulses which would bear down all higher connections—or rather, not allow the mind to weigh them, and yield its assent; and the same might be said of the laity, in the inverse relation of dependence and subjection. Just as man is prone to grasp and hold fast to the means of retaining it, so again there is a corresponding tie to that power, or to those who profess to hold it, in the same human nature when it feels, by some little or easy sacrifice, it may be relieved of all responsibility, by casting that responsibility on another. Thus, in the Romish system, the priesthood professing to have the power, assume all the responsibility of salvation, on the simple ground of implicit obedience and absolute subjection. In this reciprocal relation, whatever be the sense of responsibility, power is the temptation on the one hand; and on the other hand, whatever be the temptation to transgression and disobedience, or however strong the inducements to break loose from the bondage, the feeling, the persuasion, or the delusion—whatever we may call it—that the responsibility of his salvation is taken from every man and transferred to the priest, this again forms a powerful link to connect the subjected laity to the ruling priesthood. Take away the responsibility of salvation from the individual, and transfer this responsibility to another, let the former feel or cherish a deep-rooted persuasion that now he has nothing to do with working out his safety, but implicit obedience to "his spiritual adviser," who stands in the relation of his priest, and there is nothing too hard to do—there is nothing but what he will give up. Bags of gold and mines of hidden treasures will be given only to purchase salvation.

Thus the priesthood in the Romish Church comes in as mediator. St. Paul had taught us there is one Mediator, but here is another mediator. Nay, there are now as many as the numbers of the priests, all asserting in fact a mediatorial character, as the necessary channels of all grace, all mercy, all pardon. No matter how penitent, no matter how contrite the humbled sinner may be, it must all come to the ears of the priesthood in order to seal his forgiveness. Not enough that he goes to his closet and humbles himself before God in the depth of his soul, with full purpose of amendment and fidelity to God, it matters not to the Romish mind; it must formally pass through this channel ere it can come from Christ! If this is not the plain Romish doctrine, then we confess we do not understand it, and if we misrepresent, we are ready to recall. Christ has nowhere made repentance and confession to man a condition of our forgiveness, not of our salvation. He has given power and commandment indeed to proclaim, to all that repent and believe, the forgiveness of all their sins; but repentance towards God, of which God alone can be the Judge, and faith towards our Lord Jesus Christ, of which Christ alone can determine the reality,—these are the only indispensable conditions of salvation. All others are the pure additions of men; they may be right in themselves, they may be allowable, lawful, and good, and profitable—still, as inestimable conditions, they are of men. To attach more importance to them is to narrow the liberty of Christ, and every such restriction is more or less an approximation to Romanism. When we confess our sins, the minister of God exercises his power and authority to declare to us the Gospel intelligence that God forgives, and this is enough. He that receives this intelligence with a penitent and thankful heart, with a single eye to the God who looks into his soul, he is saved,—saved not by the minister who declares it, saved not by the intervention of that voice that pronounces his forgiveness, but saved by the one Mediator, the one God who looks into his soul. He needs no other Mediator but this one, and no other Christ does he need to save his soul. He has one great High Priest now at the right hand of majesty making intercession for him; one mighty Advocate pleading his cause where he would be mute, and one all-powerful Friend whose mediation has never been in vain.

And to this Mediator he may come at all times, and under any circumstances. Not limited by times, seasons, or earthly events, he may approach this throne of grace, with confidence and hope, with full assurance of a ready ear prepared to listen to all his wants. For this great privilege Protestant Catholicity contends against Roman Catholicism. It is the birthright which Christ has purchased with His blood for man; it is an inheritance we dare not sell, yield, or neglect; it is the sacred privilege of coming to God through Christ alone. He is the way in which we are to walk, the truth to feast our souls, the light and the life to make us live. Substitute any other mediator, and we have neither light nor life; and without this we sink down from the sacred liberty of the children of God into that wretched bondage that paralyses body and soul, and leaves us, like all who desert the living for the dead, to the tender mercies of a system that has no sympathies with man, as it dares to hold up the "priest as another Christ."

C. F. C.

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For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VII.—THE EXPULSION OF ADAM AND EVE FROM PARADISE; AND THE HEREDITARY CONSEQUENCES OF THE FIRST OFFENCE, *(continued.)*

We could not undertake to defend everything which has ever been maintained on the subject of original sin; although we do conceive that the testimony of the Holy Scriptures, and our own observation both of external facts and of internal phenomena, would clearly prove that the original offence has entailed its consequences, penal and hereditary, physical and moral, upon all the human race. The expulsion from the garden of Eden has entailed the evil of mortality on all mankind; and our exclusion from the balsam of the tree of life, the only panacea of the world, has left mankind a prey to all organical diseases, and to all external harms. And from the connection which there is between the human body and the human soul, organical disease has generated mental infirmity and mental disease;—and mental infirmity and mental disease have enfeebled the moral faculties of mankind;—and all such evils have been made hereditary on the human race. One fact, one awful fact is certain, and has been universally acknowledged, which is, that no human being has ever yet arrived at a mature age without contracting guilt by means of actual transgression: and according to that acceptation we are to understand those words of the Apostle, in which he says, that all have sinned and come short of the glory of God. And hence the duty of repentance has become of universal obligation: and hence our blessed Lord has said, "Except ye repent, ye shall all likewise perish."

We cannot, however, believe that human *guilt* has become hereditary, or that human transgression is decretal or inevitable, or that the personal offences of one being may be imputed and transferred to any other being. Neither can we suppose that mankind are born in a guilty condition of soul, or that we come into this world under the personal displeasure of the Almighty. Hence we read, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. And again, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." v. 10. All difference of opinion, and all theological contention on that subject, have originated in our confounding physical with moral laws, and moral certainty, which is only a high degree of probability, with an absolute certainty, and with an inevitable issue. Our liability to sin against God is great, but it is not invincible and inevitable; since if that were the case, no man could be blameable, and no man could be guilty; and since, in such a case, that feeling which we denominate as human guilt, and which is an intuitive conviction of divine condemnation, would be delusive and false, and a fraud imposed upon us by the Author of our being. Such a theory would contradict both Scripture and reason, and would be in direct opposition to every intuitive perception, and to every rational deduction of the human soul. Whereas the dictates of our native intuitions, and the deductions of our own reason, and the verbal teaching of the written word of God, are all in perfect harmony with each other, and they do all attest the moral freedom of mankind, the voluntary character of our moral actions, and the real criminality of human guilt.

The highest and most certain evidence by which any fact can be attested to the understanding, is that of our native intuition, because it is of the immediate inspiration of the Deity within the human soul: and therefore he that will not implicity rely upon the truths of his own native intuitions, will have no sufficient reason to believe in the fact of his own existence, but must become the victim of an universal scepticism. We perceive by the light of our own native intuition the fact of our own existence; and by the same intuitive evidence, we perceive the fact of our moral freedom and of our consequent responsibility; and therefore every presumption, and all pretended reasoning that would contradict our own native intuitions, must be sophistical and delusive; and it cannot by any possibility be true, but must of necessity be false.

The evils which have been entailed upon mankind are confessedly great, and are exceedingly numerous: but those which were of necessity entailed upon mankind by means of the original offence, bear only a small proportion to those greater evils which have been produced by subsequent transgression; and of consequence such aggravated evils ought not to be regarded as the penal consequences of the first offence, but as being the inevitable consequences of subsequent and voluntary disobedience. And yet it must be evident that even those aggravated evils are rendered subservient to the purposes of God, in exposing the real evil of sin, and in furnishing additional motives to repentance in mankind. On that awful subject, as well as on all others, truth, and truth alone, must always be of paramount importance in promoting the repentance and salvation of the human race; because correct and rational conviction only is adapted to generate correct and righteous feelings in the hearts of all mankind. While on the other hand, everything which may go to aggravate those evils in our estimation beyond the limits of the real truth, must be adapted to generate a feeling of impenitence and of impiety, and to produce religious unbelief. Let us therefore, with the noble-minded and inspired Apostle of the Gentiles, gratefully acknowledge, that although "the law entered that sin might abound: but where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 20.

We have carefully reviewed the Scripture history of the trial of our first parents, and of their repentance and their reconciliation to the favour of the Almighty,—of the original promise of redemption, and of the first tokens of redemption in the clothing of mankind,—of the divine expulsion from the garden of Eden, and of the evils which have been entailed upon mankind by the commission of the first offence, and by the punishment which followed: and we do think that we have fully justified the conduct of the Deity, both in relation to mankind in their primeval state, and in relation to mankind after the event of the fall.

We have not attempted to justify the conduct of Adam and Eve in eating the forbidden fruit, neither have we attempted to palliate the criminality of the first and great offence. But we have attempted to prove that when Adam and Eve were arraigned before the presence of the Lord God after the commission of the first offence, they were truly penitent, and did most sincerely and fully confess their sin, and found mercy of the Lord. And in the foregoing conclusions we are fully justified, and that not only by the sacred history in the beginning, but by many subsequent allusions to those original events contained in the sacred volume, and also by the obvious and entire analogy of Scripture truth. The transgression of Adam and Eve can neither be justified nor palliated, but their subsequent repentance and forgiveness may be triumphantly defended.

If Adam and his wife, on the day of their transgression, had died by a penal and immediate visitation of the Deity, why then the sun would not have shone upon them any more, and the moon and stars had never more enlightened them from heaven above, and all human existence would then have been entirely destroyed, and possibly this world had perished with the human race. But as the evening closed, in confirmation of the promise of redemption to mankind, up rose the waxing moon, and every star shot forth and twinkled in the vaulted sky. And on the following day the sun arose in all his wonted majesty, coming forth as a bridegroom out of his chamber, and rejoicing as a strong and active man to run his race;—and ever since that happy morning, day unto day has uttered speech, and night unto night has showed knowledge, and they have always attested the fact of human redemption to the world. And happily for us, the Psalmist has distinctly recognized a confirmation of the redemption in the opening and closing day, and the Apostle has corroborated his harmonious testimony by the most decisive and convincing words.

As the subject of human redemption is a matter of infinite importance to mankind, and as every subsequent promise of redemption is but a repetition or a confirmation of the promise made to Eve in Paradise, it is exceedingly desirable that we should clearly understand the real meaning of that first promise, and should know upon what ground we are to rest our hopes of mercy and eternal life. The original promise of redemption has been elucidated and explained by every subsequent confirmation of that original promise, and by every reference and allusion to that subject in the sacred volume: and it is from thence that we must gather the Scripture doctrine of atonement, and the true design of God in giving His Son for the redemption of mankind.

The promise of redemption was not made until after the commission of the first offence, nor before Adam and his wife had made a full confession of their sin to God; and, it is evident, that while the first promise of redemption contained an absolution of the first offence, it contained a conditional abrogation of the original penalty of death eternal, and of consequence contained the promise of a resurrection to eternal life by Jesus Christ our Lord. The original promise of redemption was made verbally to Adam and his wife in Eden, and it was indelibly and universally recorded, in the altered and degraded condition of the serpent race, and in the hereditary enmity between the serpent and mankind,—as also in the connubial and parental sympathies of the woman, which contained a divine assurance of the propagation of the human race, and of the certain appearing of the promised seed, who should bring life and immortality to light, by an actual fulfilment of all that was contained and implied in the original promise of redemption to mankind.

The divine assurance that the seed of the woman shall bruise the serpent's head, implies, as we have seen already in the words of Holy Writ, the entire extinction of all brute existence by the woman's seed, and of consequence the certain immortality of the redeemed. The perspicacious mind of Adam saw at once the purport of the promise, and he laid hold upon the hope of life and immortality; "and Adam called his wife's name Eve; because she was the mother of all living." Life was the purport of the promise, which was recorded in the name of Eve; redemption is but life restored to fallen man; and the abrogation of eternal death must needs imply the blessings of eternal life; nor could mercy be extended to mankind when they were under the sentence of eternal death, excepting only by the promise of eternal life. And hence the holy Apostle has said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

All the religious institutions of the Deity after the fall contain a recognition of that sad event, as it is evident in the rite of brute sacrifice, and the coats of skins, or the institution of human clothing; and they equally contain a divine antedation of the promised Saviour of mankind, and the ultimate and entire abrogation of the evil of death, and the consequent enjoyment of eternal life. Since Jesus Christ, the great antetype, has come, and has brought life and immortality to light, all those religious observances which only typified his coming, have been thereby abolished, and have been superseded by the sacrament of the Lord's Supper, which, like all other divine institutions, commemorates the past, and antedates the future,—commemorates the sacrifice and death of Christ, and antedates His second coming, which will be without sin, and to our everlasting and entire salvation.

J.

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Free Churches.

One word as to what we may all do for the advancement of Free Churches, in which the Gospel may once more be preached to the poor. We have spoken plainly and freely upon the matter, because we are convinced if men would only speak out boldly what they believe, there would be far less rankling differences, and—none the less corroding because secret—alienation among brethren of the same household. We look upon the whole pew system not only as one of the greatest hindrances to the successful working of Christianity, but one of the greatest curses that has fallen on the Church in modern times. And we do not believe that it ever could have been grafted upon the Church, except in such an age as that of Cromwell, when worldly-mindedness and individual selfishness had darkened and almost hid all spiritual religion; and that if the claim had been made for the first time in our day, not only common sense, but every feeling of religion and equity would be roused against it. Nothing but the iron rule of prevalent custom, and the prejudices of English traditions, could hide from the eyes of men the injustice of the plan. And hence we would do all that lies in our power to tear it root and branch from the Church. Not that we believe the odious system will ever be carried so far in this country as it has in England, though they are only its legitimate fruits. We have ourselves seen pews in English churches twelve feet or more square duly enclosed by curtains and tapestry, furnished with drawing-room chairs, centre-table, hat stand, and stove with fender and fire irons!! Not that we believe that the whole system of pews can or will be instantly done away. It is a system with which the world has bound the Church—and which many good and holy men have adopted in all sincercity of purpose—and it is not for us to say when or how a congregation can cast off its cords. Still we confess to an earnest desire to see our own American branch of the Church Catholic, with its temples as free to the wayfaring man and the stranger, as the Jewish Temple, the Greek and Roman Churches, the Mosques of the false prophet, and the idol temples of the pagan; and we acknowledge that we have never entered a Romish church on the continent, and seen how the whole space is left open every day as a place of retirement and prayer for *all* classes, and watched the little children as they came in, in pairs or singly, go down on their knees and hold up their little hands in prayer before the altar, or seen the steps of the churches at early morn covered with the tools of the labourers who, on their way to their daily task, had stopped to ask God's blessing on the day, or as twilight drew its curtain round, the rich and poor side by side on the same stone floor, without breathing the prayer that we might yet behold something of this in our own land in temples of a purer faith.

There is a spirit abroad in the world which is deepening the inequalities of society, and widening the distance between the rich and poor. The spirit of modern civilization tends to separate the various classes of society. The tendency of our country is to the concentration of power in the hands of a few office holders, or secret leagues, which care not a straw but for the men of their own party. The Church, as the only real conservative body in the country, is to set herself against all this, and do what she can in her own sphere to provide that men, in her fold at least, shall meet on the equality of brothers and members of the same family. To make the seats in our churches free, or to build those with free seats, where the rich and the poor may meet together before Him who is the Maker of them all, is to set forward this work. The clergy and the laity of the Church must unite in the effort. If they cannot procure the adoption of the Free System in their own parishes, they can at least accomplish one step towards it by seeing that the pews are rented from year to year, (privately, and not by auction,) instead of sold; and, perhaps in many instances, what is far better, allow no rents to be collected for the pews, but let all who desire seats in the church, at Easter, or some other fixed time, annually put down their names on paper with the amount they will subscribe to the support of the church, and then let the Wardens, with or without the Vestry, assign them seats for the ensuing year by lot or otherwise. This would be the next best thing to a Free Church, and would quiet the objections of those who think they cannot worship God unless they have *their own pew*. More churches might be built in almost every large town in the land; and let them in every case be *free*. Do not start them as experiments, or leave them to start burdened with debt, or what is worse, resort to fairs and bazaars to raise money for them. Do not look upon their support as alms, nor call them churches for the poor. Let all classes be induced to attend; and pay for them through the Offertory as you would pay for the propagation of the Gospel, or the support of Missions. Let diocesan efforts be made in their behalf—bring to bear upon them the influence of the various Conventions, and above all, set about the establishment of diocesan funds for the support of the Gospel in Free Churches.

Let the clergy stand forth and boldly say, we will no longer be the mere chaplains of a class, or the hirelings of a society, the mere well-bred guests at the table of the worldling, and the almoner of his bounty, the indulger of his convenience, forgetful of the thousand poor in our midst, but the pastors and ministers of the whole people among whom we live. Let them impress upon their flocks the duty of self-sacrifice, and inculcate the more unworldly and liberal spirit of the Gospel. Let them teach men that they must give for the propagation of the Gospel, more than their mere superfluities, or what they will not miss—but to diminish their expenses and delay their hopes of wealth that they may be able to give—and to adopt a plan of systematic charity, and that from a sense of duty, laying by them in store as the Lord hath prospered them.

Let the laity come forward to the work and dare something in Christ's name, and for the cause of His poor. Let them uphold the hands of their pastors, and do and strive in every lawful way, whether alone or united with others, to drive out all "merchandise" from the temples of God. They must, perhaps, bear the ridicule of the world; they may have to run the risk of failure; they will have to overcome the hindrances that proud, selfish, and worldly men will put in their way; but let them give themselves in charity, and prudence, and good earnest to the work, and, our word for it, they will have not only the blessing of God upon their labours, but a deep tide of sympathy from all good men, which will encourage their hearts, as it enables them to overcome all hindrances; and they will have the earnest prayer of many a heart now cast down with that fearful forgetfulness of the outcast and the poor which now so largely pervades the Church, "The Lord prosper you, we wish you good luck in the name of the Lord." Our word for it that the energies of the multitudes which is now filling the hosts of dissent, and sustaining, after their own imperfect way, "Sabbath Schools," and City Missions, and benevolent associations for the relief of the poor, one and all doing Christ's work without His means, and so wasted through division and disunion, would be found swelling the ranks of the Church, and by their united efforts enable her, under God, to possess the land. Surely, such a work must unite all classes and all parties of men. "Surely, so widely spread a blessing as the throwing open our churches freely and entirely to all classes, 'without money and without price,'—a work which would move men's secret consciences more than a thousand sermons, which would take the sting out of sectarianism and socialism, and draw together the different ranks of society, so mistrustful of each other now,—surely this is a work to unite and combine together for; —'*vis unita fortior*.'" May God prosper it for the sake of His poor, who are always to be with us, and to whom He would have His Gospel preached.—*Church Review for October.*

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Position of Modern Rome.

Over against Baliol College, in one of the most public places of Oxford, there stands a monument erected by the piety of modern ages to commemorate one of the greatest events which has occurred since human beings have formed themselves into societies. The artist, with great skill and singular success, has carved in enduring stone the features of those great paladins of our religion who upon that spot laid down their lives in torments to secure liberty of conscience in after ages to their fellow-countrymen and their fellow-creatures. Life in England is so fully occupied in the Senate, in the forum, in the market-places, that but few professed students care to delve in the dark chambers of history, and to labour among dusty records and old dates. The toil, however, is not always without reward. Strange suggestions and contrasts are brought to light by confronting the present with the past. It is now within a few days of three centuries back that stout old Latimer and Ridley, the most fearless and the most efficient of the Protestant bishops, were burnt at Oxford on the very spot where the Martyrs' Monument now stands. These things happened on the 16th of October, 1555. All laws that had been made to the prejudice of the Pope's authority in England had been just repealed. Queen Mary had shaken from her as a pollution the title of "Head of the Church," and it was made felony to pray that God would turn the Queen's heart from idolatry and Popish superstition. Everything seemed to promise fair for the renewed subjection of England to the Roman See. The Pope of that day could look round him with confidence to the Sovereigns who either held or were about to succeed to supreme power in France, in Germany, in Spain. Charles IX., with one foot upon the throne, was already dreaming of St. Bartholomew's night, in concert with the Guises, and Aumales, and Anjous. The hypochondriacal bigot Philip was about to receive from his great father the inheritance of Spain, and the cause of the Papacy in Germany was to be intrusted to Ferdinand I., with good expectation of pious successors in his place. We will not speak of England as it is in the year 1855, but certainly the Pope whose reign was illustrated by the martyrdom of Latimer and Ridley would have been not a little astonished, could he have known that the correspondent of a London journal, writing from the Holy City precisely three centuries after his time, would have drawn the following picture of his successor's position:—"The chief feature in the social state of Rome is decidedly an abhorrence of Papal government, and, possibly, it might be added, an increasing indifference to religion. Of the latter point, however, I cannot speak with certainty; only I do know that the day before yesterday, (the Feast of the Annunciation,) when the Pope performed mass in the church of Santa Maria del Popolo, there were not above 200 persons in the building, besides officials, and very few in the streets to see the display of military and State carriages, and receive His Holiness's blessing as he passed. I am told, indeed, that it is not unusual for the people of Rome to run up side streets, or into houses, as they see the Pope's carriage coming along, in order that they may not be obliged to do him reverence." This surely is a sad falling off from the days when a Gregory, an Innocent, a Julius, or a Leo thundered forth his decrees from the Vatican as "the servant of the servants," and yet the Omnipotent Lord here below!

But, in truth, to any man gifted with but moderate observation who has made Italy his home for a time, this result can cause no astonishment. In England we find the Papal system modified according to the exigencies of an heretical land and an unbelieving race. Would you know what that system is in its full development, go to Rome. You will not at first be conscious of the horrors with which you are surrounded. A certain season must be given to day dreams in the Forum, and to night dreams in the Coliseum. The artist's enthusiasm must be allowed to satiate itself on the marvellous marbles which ancient art has bequeathed to us, and among those wonderful pictures which seem to prescribe the limits of the painter's skill. There comes a time, however, when the feeling for these things passes by. Man was not sent into the world to dream away life among ruins, nor to practise dilettantism in any of its alluring forms. Mix, then, gradually—but with exceeding caution—with the Italians who inhabit this holy town, and learn from them the meaning of their lives. You will doubtless meet with exaggeration enough—possibly with falsehood—but on the whole there will be such a concurrence of testimony in proof of the unutterable turpitude and atrocious tyranny of the Papal Government that no indifferent person could refuse acquiescence in the testimony produced. But, if words will not convince your mind, look around you! What you see—that scene of ruin and desolation—that hot-bed of fever, with its stenches and miasmas, was once the capital of the world. When heathens held it, and the high priest, with the silent virgin by his side, ascended the Capitol in honour of Jupiter, Rome was supreme among the nations. In the hands of the Christians, and when the self-styled Prince of the Faithful on each returning Easter day ascends the balcony of St. Peter's to bless the Holy City, what has not Rome become! If it be the case, as all history appears to suggest, that nations and kingdoms, even as men do, perish and decay from the effect of their own vices and corruptions, surely the sentence of condemnation has been branded deeply enough upon the brow of Pontifical Rome. But the ruin, and the sickness, and the poverty, and the desolation above ground, are as nothing compared with what passes in the interior of those Roman houses and in the dungeons, the dark secrets of which are but occasionally revealed by the few prisoners who ever escape from their chains to tell the tale. We have not space nor time just now to enter upon the subject, but it has been well ascertained that within the last few years horrors have been enacted in the Roman prisons for which parallels must be sought in the dungeons of the Spanish Inquisition, when that tribunal was at its worst. But the physical torture—no! nor the imprisonment of hundreds and thousands of innocent men—is not all. Worse, far worse, than this is the unutterable moral pollution which overflows upon every wretched cottage and miserable lodging in this Papal land. Get some Roman who has accorded you his tardy confidence to sit by your side under an old archway, when the hot air and bright sun of Central Italy drive you to some cool shelter, and there hear what he has to say of the doings of yonder sable-stoled priests, who sweep past you in silence and in gloom. Hear his story of what priests do at Rome, where they are omnipotent, and you will see reasons to be thankful that your lot was not cast among the pollutions to which every Roman born is subject—he and his family. *Civis Romanus sum!* How pathetic a complaint do the words now imply; how much misery is involved in that brief phrase!

We, of course, can only concern ourselves with the story of modern Rome as a political question. The Pope of Rome to us is but a temporal prince, who grievously oppresses his miserable subjects, and whose misdeeds are likely to hurry on that explosion in Central Italy which sooner or later must come. The French garrison has been reduced, and the Pope, in a fright, has sent off for another Swiss regiment, to guard him from the consequences of the too enthusiastic loyalty of his subjects. The police espionage of Rome has been screwed up to the level of that of Naples. The project for withdrawing the paper currency has proved a failure. Every obstacle is thrown in the way of those who would carry out the projected railroads; for the cardinals have come to the conclusion that the instant their wretched serfs begin to travel and mix with their fellow-creatures, there is an end of their dominion. Only think of what the condition of that population must be which may become too enlightened by contact with the lazzaroni of Naples! He would be a bold man who should venture to predict with absolute certainty the moment when that power which has held the human race in thraldom for so many centuries shall fall to rise no more; but certainly the foundations of the Papacy, as a temporal power, appear sadly shaken just now. Were the French garrison withdrawn to-morrow, the next day Pio Nono might reckon himself fortunate if he escaped the vengeance of his subjects in the most cunning disguise which the craft of his advisers could suggest.—*London Times.*

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An English Pastor.—The following little incident, (says the *Churchman's Friend,*) recently given us in a private letter by a dear relative, is a pleasing indication of the beautiful character of parochial relations at home. In explanation, we need only state, that our relatives, the widow of a clergyman with her sister, and children, had, by removing from one street into another, just settled in the parish of the very excellent clergyman alluded to,—the Rev. E. A. W———.—"Now I must tell you about Mr. W———, ('the rector.') On last Saturday, the day but one after we moved into our new abode, he called, bringing your very dear letter, a *Churchman*, and that day's *Times*, and we had a very pleasant chat, and he told us he should like to come on Sunday and pray with us, and give us his blessing in our new house. He came, after afternoon Church, and prayed very beautifully, and then asked us all to come and take tea at his house, as he thought we could not be quite settled, and beside he wished that a good part of our first Sunday in his parish should be spent with him. Dear little Alfred was away at Herne Bay, but all the rest of us went. We had a very pleasant two hours, (previous to the evening—the third—service,) and Mr. W.——— told us a good deal about the East, and before we went away he took us into his little (private) chapel and prayed; the curtains were drawn back, because it was the Lord's Day; was it not a beautiful symbol? Yet withal Mr. W——— is *the* most perfectly unprejudiced man I ever met with. He said himself, in his sermon last Sunday, 'that, with a few sad exceptions, it was,' [speaking of differences in the Church, we imagine, Ed. C. Fd.] 'so far as earnest minds are concerned, but a wider horizon, a stronger vision: those who knew and could understand the deep things contained in the ordinances of God, had had their vision strengthened and purified, and perhaps we could remember the time when our own views were different; when we could not believe much that we believe now. Then why not,' said he, 'have long patience, and *try to find out points of agreement, rather than of difference*.'—I must not forget to tell you that he gave us Ernest Hawkins's little Book of Family Prayers, a copy to Annie, Mary, and me, all he had, I believe; and a little book of hymns to Regie and to Pauline. I must say, I think, while there are such men as himself and Bishop Selwyn (of New Zealand) upon earth, the Apostolic type is not lost."

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City and Palace of Az Garah, near Cordova.—The roof was of gold, and solid but transparent blocks of marble of various colours, the walls being likewise of the same materials. In the centre of this hall, or according to some, on the top of the fountain in the hall, was fixed the unique pearl, presented to Abderahman by the Greek Emperor Leo, among other valuable objects. The tiles that covered the roof of this magnificent hall were made of pure gold and silver, and according to Ibn-Bashkuwal, there was in the centre of the room a large basin filled with quicksilver; on each side of it eight doors, fixed on arches of ivory and ebony, ornamented with gold and precious stones of various kinds, resting upon pillars of variegated marble and transparent crystal. When the sun penetrated through these doors into the apartment, so strong was the action of its rays upon the roof and walls of this hall, that the reflection only was sufficient to deprive the beholders of sight. And when Abderahman wished to frighten any of the courtiers that sat with him, he had only to make a sign to one of his Sclavonians to set the quicksilver in motion, and the whole room would look in an instant as if it were traversed by flashes of lightning; and the company would begin to tremble, thinking that the room was moving away, this sensation and their fears continuing as long as the quicksilver was in motion. Such was Abderahman's care for this building that he would commit the superintendence of it to none other but to his son and successor, Alhakem. In one thing, however, we find all authors agree, namely, that there never was built a more splendid hall than this, either in the times preceding Islam or afterwards.—*Conde's History of the Arabs in Spain.*

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A Mediæval Relic.—The Rhinleand papers report that the Mediæval monument, "Hochkreuz," situated on the high road between Bonn and Godesberg, is to be restored in its original form. According to the Kölner Chronik, it was erected, in 1333, by Count Walram, of Juliers, Archbishop of Cologne. The statuary part of the restoration will be executed by two young sculptors of Cologne, Herren Mohr and Fuchs—the first well known already by the part he takes in the completion of the Cathedral of his native town.—*Athenæum.*

For The Churchman.

LITTLE BELL.

Happy, joyous little Bell!
Thou with dainty whim, and spell
Of shyness coy, and winning art,
Taking captive every heart:
Who thy pretty ways may tell,
Charming, charming little Bell!

What a little prattling tongue!
Music sweetest ever sung:
How thy glad and witching smile
Doth my very heart beguile.
When did mortal e'er inherit
Such a priceless little spirit?

What an air of mystic grace,
What a little glowing face,
What a pure and radiant pearl,
Thou, my loving, little girl!
Out of Heaven never fell
Fairer flower than little Bell.

Beauty, wit, to thee belong,
Sweetest of the cherub throng—
Innocence to earth was given
When *thou* wandered out of Heaven:
The blessed angels—who can tell
How they missed thee, little Bell?

May they guard thee now the while,
Keep thee free from earthly guile,
Guide thee, precious, little one,
Till thy work on earth be done,
Then, bear thee, tenderly and well,
Back to Heaven, little Bell.

ELIZA GRILLEY.

Branford, Conn., October 8, 1855.

FOR THE YOUNG.

CONQUERING WITH KINDNESS.

I once had a neighbour—a clever man—who came to me, one day, and said, "Esquire White, I want you to come and get your geese away."

"Why," says I, "what are my geese doing?"

"They pick my pigs' ears when they are eating, and drive them away; and I will not have it."

"What can I do?" said I.

"You must yoke them."

"That I have not time to do now," said I. "I do not see but they must run."

"If *you* do not take care of them, I shall," said the shoemaker, in anger. "What do you say, Esquire White?"

"I cannot take care of them now, but will pay you for all damages."

"Well," said he, "you will find that a hard thing, I guess."

So off he went, and I heard a terrible squalling among the geese. The next news was, that three of them were missing. My children went, and found them terribly mangled, and dead, and thrown into the bushes. "Now," said I, "all keep still, and let me punish him." In a few days the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came up, in great haste, after them.

"Have you seen anything of my hogs?" said he.

"Yes, sir, you will find them yonder, eating some corn which they tore down in my field."

"In your field?"

"Yes, sir," said I; "hogs love corn, you know,—they were made to eat."

"How much mischief have they done?"

"O, not much," said I. Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn. "O, no," said I, "it can't be."

"Yes," said the shoemaker, "and I will pay you every cent of the damage."

"No," replied I, "you shall pay me nothing. My geese have been a great trouble to you."

The shoemaker blushed, and went home. The next winter, when we came to settle, the shoemaker determined to pay me for my corn. "No," said I, "I shall take nothing." After some talk, we parted; but in a few days I met him on the road, and we fell into conversation in the most friendly manner. But when I started on he seemed loth to move, and I paused. For a moment both of us were silent. At last he said, "I have something labouring on my mind."

"Well, what is it?"

"Those geese. I killed three of your geese, and I shall never rest until you know how I feel. I am sorry." And the tears came into his eyes.

"O well," said I, "never mind; I suppose my geese were provoking."

I never took anything of him for it; but when my cattle broke into his fields, after this, he seemed glad, because he could show how patient he could be. "Now," said I to my children, "conquer yourselves, and you can conquer with kindness where you can conquer in no other way."—*Anon.*

ALL HIS WORKS PRAISE HIM.

In that beautiful part of Germany which borders on the Rhine, there is a noble estate, as you travel on the western bank of the river, which you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself. About forty years ago, there lived in that castle a noble gentleman, whom we shall call Baron Mansberg. He had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land. It happened, on a certain occasion, that, this young man being from home, there came a French gentleman to the castle, who was a flippant, shallow assailant of that faith in Deity which all good men entertain. He began talking of sacred things in terms that chilled the old baron's blood; on which the baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman (if gentleman we ought to call him) said he knew nothing about God, for he had never seen him. The baron this time did not notice what the gentleman said; but the next morning he conducted him about his castle grounds and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture knows very well how to use the pencil." "My son drew that picture," said the baron.—"Then your son is a clever man," replied the gentleman.

The baron then went with his visitor into the garden, and showed him many beautiful flowers, and plantations of forest trees. "Who has the ordering of this garden?" asked the gentleman.—"My son," replied the baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."—"Indeed!" said the gentleman; "I shall think very highly of him, soon."

The baron then took him into the village, and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent, and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the baron, "What a happy man you are, to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works; and I know that he must be good and clever, if he has done all that you have shown me."

"But you have not seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the baron; "and in this way I judge of the character of our Heavenly Father. I know, by His works, that He is a Being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good baron any more by his remarks.—*From the German.*

THE bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.—*Mrs. Jameson.*

The Meaning of Words.

"*Learn the meaning of words, and be not content with the vulgar acceptation of them.*" Now, you will readily see, on a little consideration, that ignorance in one of these points is seldom found without ignorance in the other. When you hear a person using wrong words, you may safely argue that he is ignorant of the subject on which he is speaking; and reversely, when you know that a person is ignorant of a subject, you may expect that, should he presume to speak upon it, he would flounder and make blunders in his words. Now, I propose to give you a list of words, in the use of which some even of the better educated persons are continually falling into error. I shall not speak of technical words, by which is meant, words of art or science; or cant words, by which is meant, words used in little coteries and assemblies, such as schools and colleges. I shall not speak of these, because we have no business to use such words at all, except we are engaged in the actual subjects, as in our professions, or are members of the little coteries or assemblies to which their use belongs; but I shall confine myself to words belonging to religion and the Church, because they, of course, are of consequence to, and belong equally to us all. I shall endeavour to group or classify these words, so that you may the more easily learn their real meaning and use.

I. The first class or group of words in which mistakes occur may be said to be the following:—1. ROMANIST; 2. PAPIST; 3. CATHOLIC; 4. PROTESTANT.

1. *Romanist.*—This word properly means any member of the various national churches which are in communion with the see of Rome.

2. *Papist.*—This properly means a member of the Roman communion who addicts himself to the doctrine of the entire supremacy and infallibility of the Pope, for, you must remember that many Romanists are by no means Papists; many in the communion of Rome, such principally as the Gallican or French Church, deny the supremacy and infallibility of the Pope.

3. *Catholic.*—This word means a member of the one great universal body of the Lord Jesus Christ, founded upon the Apostles, and handed down to the present day in right succession, which body is His visible Church.

Now, on the one hand, the members of the Roman communion—not all, but most of them, and especially those who are bigoted and unenlightened, endeavour to confine the word Catholic to themselves, while, at the same time, a great many members of the English communion refuse and abjure the title of Catholic, and look at it with fear and trembling; the one not regarding the profession of a true faith, and the true apostolic foundation of a church, as being enough for Catholicity, but solely communion with Rome; the other conceiving the title to be one of disgrace and fear, because they cannot separate, in their minds, Catholicity from the peculiar corruptions and erroneous practices of one especial national church. But you must consider it in this way,—a *Catholic* has nothing to do with national churches, but with the universal Church; his being of a national church is the *accident* of his church membership; his being of the one true Church of our Lord Christ, is the *essence* of it. It is of no consequence whether he be an Italian, a Spaniard, a Gallican, or an Anglican, so long as he be baptized into the Catholic faith. "Christian is my name," said one of the fathers; "Catholic is my surname." If he be of the true Church of Christ, apostolically and canonically *visible*, he is, and must be a Catholic.

4. *Protestant.*—The word *Protestant* has no meaning as expressing a faith. It is useful, in a certain degree, as signifying that he to whom we give the name is *not* a Romanist, but it helps in no manner to say what he *is*. It is nothing more than an historical nickname, belonging to the Germans who *protested* against a decree of the Diet of Spires in the year 1529. It refers to a mere local circumstance. If the members of the English Church are Protestants, and no more, see what follows. The Independents are Protestants; the Methodists, the Anabaptists, the Presbyterians, the Quakers, the Jumpers, the Ranters, nay, even the Socinian and the Infidel, are Protestants, for they all protest against Rome. Is the Church of England in the same company with these? If not—which, it may be presumed, no faithful member of our Church would assert,—then we should not call ourselves, or suffer others to call us, by that name, when they wish to designate our faith. And how any one *can* do so, it is very difficult to say, when he remembers how, in the Book of Common Prayer, he is reminded of what he really is. In one creed it is said, "I believe in the Holy Catholic Church." We do not say, "I believe in the Holy *Protestant* Church." In another creed we say, "This is the Catholic faith, which, except a man believe faithfully, he cannot be saved." We do not say, "This is the *Protestant* faith." And, in another place we say, "More especially we pray for the good estate of the Catholic Church." We take no account of a *Protestant* Church in our prayers; and rightly so, for such a thing cannot be, seeing there is only *one*, and that we denominate ourselves, "THE CATHOLIC CHURCH."

The truth is, my dear children, we must learn to get rid of our prejudices and our little narrow ways of talking on both sides of the great controversy between the Churches of England and Rome. Hear what Archbishop Laud said:—"The Roman Church and the Church of England are but two distinct members of that Catholic Church which is spread over the face of the earth. Therefore Rome is not the house where the Church dwells; but Rome itself, as well as other particular churches, dwells in this great universal house; unless you will shut up the Church of Rome, as the Donatists did in Africa. I come a little lower: Rome and other national churches are in this universal Catholic house as so many daughters, to whom (under Christ) the care of the household is committed by God the Father, and the Catholic Church the mother of all Christians. Rome, as an elder sister, but not the eldest neither, (St. Luke xxiv. 47; Acts xi. 26,) had a great care committed unto her, in and from the prime times of the Church, and to her bishop in her: but at this time (to let pass many brawls that have formerly been in the house) England, and some other sisters of hers, are fallen out in the family. What then? Will the Father and the mother, God and the Church, cast one child out because the other is angry with it?"

On their side, (the Romanists,) they must give up the contradiction which confines Catholicity to the communion of one national church, and the jurisdiction of one national bishop; they must learn to do as the fathers of old, and the church of St. Peter and St. Paul did, and the church of St. John did, and the church of St. Cyprian and St. Augustine, and thousands of other learned doctors and bishops did—look upon Catholicity as that which embraces the true faith throughout the whole world. On our side, we must diminish and confine to its proper use the title of *Protestant*, ceasing to adopt it as a description of our faith—well enough to point out the party struggles of a sect in Germany, but having very little in common with the Reformation in England. We must demand of our legislators in Parliament, our public speakers in their great meetings, and our friends in daily conversation, that they give us that great title of honour to which we claim a right equal with the best. At any rate, do you, for your part, as faithful children of the Church, rejoice to call yourselves, and suffer no one else to call you by any other name than that which your Book of Common Prayer and your baptism confers upon you. As you are Catholic in the Church, so ever be Catholic in your name, Catholic in your faith, and Catholic in your lives.—*Bennett's Letters.*

HEBDOMADARY.

THURSDAY, October 18.—*St. Luke Evangelist, M.*—St. Luke was a native of Antioch, the city where the Disciples were first called Christians. St. Paul speaks of him in terms of affection, which he seems to have deserved as one of the earliest and most faithful missionaries among the heathen. The Collect for the day alludes to his profession, that of a physician; and taking up the idea that the Gospel is a medicine needed for man's infirmities, it prays that this medicine may be blessed to ourselves, for the sake of the Lord Jesus, the chief physician of our souls.

SUNDAY, October 21.—*Twentieth Sunday after Trinity.*—The Collect to-day resembles that for the eighth Sunday, being a prayer that we may be kept from all things hurtful both to the body and the soul.

For The Churchman.

THE DREAM OF YOUTH.

Hope sprang aloft—with eager hand
To Fame's bright Temple pointing near,
That glittered in the sun, she bade
Him climb the steep and dizzy heights
That frowning intervened. She spake
Of wealth, renown, and troops of friends,—
Applause, to feed the willing ear—
Honours, to deck advancing age—
And gold, to buy its grateful ease;
And then, with kindling eye, she bade
Him mark the shrine where incense still
Was burned to those who, having reached
The portals high, had writ their names
Within the scroll there placed beside,—
And list the pæan-cry that rang
The echoing vaults among, from throngs
Of devotees,—while from the spring
That bubbled up, to slake the thirst,
She urged him drink Pierian draughts,
And live for aye!

Not long he stood
Agaze, t' admire the columns tall,
Marmoreal wrought, upreared in chaste
And classic elegance, adorned
With Doric frieze and capital;
But, as the wooing air upon
His brow its fragrance breathed, with zeal
And trusting faith at once essayed
The task. Awhile the path was strewn
With flowers, the sky was bright o'erhead,
And all foreboded fair the end. . . .
But then there came a storm,—the crags
To the distempered fancy reared
Their giant heads to crush him 'neath,
Fierce, hissing tongues spat liquid fire,
And Envy threw her poisoned darts,—
Whilst Love, that fain would pour her wealth
Of blessings at his feet, he spurned,
And journeyed madly on, till worn,
And bleeding, sore, he sank to earth.
Short time he lay; for with the strength
Of stubborn will, to where a view
He'd gain, he dragged his weary length,
And strained with eager eye to catch
The wished-for sight—the goal of Hope!
Ye who have trod the selfsame path,
And agonized alike, judge ye
The maddening thoughts which thronged his brain,
As through the mist his eye now dimmed,
He saw, where erst the Temple stood,
A smoking mass—a ruined pile!
Ye who have toiled for one dear hope—
Fond mother, yearning o'er thy child,
Aye froward from his youth, or near
The bedside of one cherished one
Watching the lingering strife with Death—
Gaunt miser, delving day by day,
Now lost thine all—pale maiden, with
The canker of a hopeless love
Deep gnawing at thy heart—judge ye!
Oh! then the hot blood rushed from heart
To head, and swam the failing sense,
And ghastly forms athwart his view
Flew back and forth, to taunt him with
Their gibes, until the sickening soul
Refused the sight, and stopped—but not
For aye, thank God!—its beating pulse.

* * * * *

Morn rose upon the earth—calm, bright,
And cloudless as of yore. Peace sat
Upon the hills—Content, beneath,
The valley filled—fair Nature round
In silence reigned. Slow wandering forth,
He raised his eyes to where of late
He stood expecting promised bliss;
But not the blackening ruins met
His gaze, nor yet the temple fair,
Erewhile so stately seemed:—its site
A nobler Temple filled, raised high,
Proportioned vast and grand—her base
Within the Rock of Ages sunk—
The columns with the blood of saints
And martyrs firmly held; and 'stead
The pæan-cry of grovelling throngs,
There rose clear on the ambient air,
The song by hosts of angels sung,
"Glory to God on high, and peace
On earth, good-will to men;" and when
It ceased, a seraph voice thus cried,
In accents sweet: "Come unto me,
All ye that heavy laden are,
And I will give you rest. What, ho!
Let him that thirsteth come: come, drink
The living waters without price:
Come, freely come!" His spirit drooped
With fear, and then exulting rose,
That cheering words like these, to him
Who unto pagan gods had bowed,
Should be addressed; and there, with tears
Repentant falling on the ground,
Before God's Altar prone, were washed
Away, we humbly trust, through Christ,
In waters of baptismal grace,
The sins of youth.

New York, October 5, 1855. M. H. J.

Dress at Church.

One of the great evils of the day is an excessive indulgence in finery of dress. Every age has its peculiar evils, and this is one of those which belong to our own. I do not suppose that there is any change in taste in such matters: the prophet Isaiah shows us, by his catalogue of female finery, in the second chapter of his prophecy, that the daughters of Zion, in his day, had left very little for subsequent ages to add to the art of tricking out the body, "walking with stretched-forth necks and wanton eyes, walking and mincing as they go." But the peculiarity of our times is that people not only have the love of finery, as people always had, but they can very easily indulge it, much more easily than in any former age; finery is to be had for almost nothing, and a servant-girl with moderate wages can make more show and parade than persons in affluent circumstances could two centuries ago. And this temptation of a cheap age tells upon the nation exceedingly, especially upon the female part of it; so that this book could make no pretension to be a complete guide to the service of God's House, if it did not contain a few words upon the kind of dress in which Christians should appear.

There are proper dresses for proper times; we do not go to a funeral in cheerful garments, nor to a wedding in crape and hatbands; however we may talk about the indifference of the manner in which we are dressed, a sure instinct tells us that it is not a matter of indifference, and that it is most in accordance with the dictates of sound judgment to comply with those rules which custom has sanctioned. Now what is the dress suited to the public worship of God? "All of you be clothed with humility," is a very good general answer; this points out the general tone and colour of the garment of praise, which befits a Christian in God's House: but more particularly, study neatness and eschew finery; and do this both for your own sakes and for the sake of others; for your own sakes, because what you must aim at is to forget yourselves and think only of God, and how can you forget yourselves if you have just been studiously getting yourself up to be admired, and if your own appearance has been haunting your brain all the morning before the church-bells rang? for the sake of others, because if your appearance is half as striking as you think it, you cannot but interfere with the devotions of your neighbours by attracting their attention to you. Oh, how utterly pitiable and shocking is any parade of finery in the presence of God! to think that the poor giddy creature, who is setting off her face and figure with ribands and silks, must soon appear before God naked and bare! dear young friends, when you stand at the looking-glass, think for one moment of death and of judgment.

Frippery and finery are offensive at all times and in all places; the real ornament is the "meek and quiet spirit;" that is of great price with God as with ourselves; that is an ornament which a Christian may take with him or her out of this world and wear for evermore; that is the necklace of angels, and while all other ornaments are in the eyes of God tinsel and worthless, the price of that is greater than of fine gold. But frippery and finery in a church are offensive beyond all possibility of measure or description; it is to insult the God of the place, to scare away the angels, to shock the minds of the devout. Study neatness and propriety and simplicity, but eschew extravagance and finery; imagine the blessed Virgin preparing herself to go to the marriage at Cana in Galilee; dress yourself as you would have done if you too had been invited to that marriage to meet the Lord.

One great disadvantage of extremely smart dress being worn upon a Sunday, is that persons so dressed will generally be afraid of injuring their clothes by kneeling: George Herbert says that "kneeling ne'er spoil'd silk stockings," but I am quite sure that many persons are in great fear lest kneeling should spoil silk dresses. Now kneeling is, as I have before endeavoured to make as clear as possible, a necessary part of worship, and therefore if a smart dress prevent kneeling, it may be very good for some purposes, but clearly is not suitable for a church.

Of course in all things of this kind there is a fitness and propriety which may be discovered by Christians, if they will endeavour to do so in the fear of God. That which may be quite appropriate for one person, may be quite inappropriate in another; the unchristian thing is to ape a degree of splendour which we cannot support, as when a maid-servant dresses herself to look like a duchess; independently of all consideration of going to church, this overdressing is wrong; it involves a degree of extravagance which ought not to be indulged, and is frequently supported at the expense of more pious purposes,—as for instance, when a young person spends in finery what might be given for the comfort of an aged parent; it involves, too, the thoroughly wrong principle of dressing for dressing's sake, making dress an end not a means, putting the "lust of the eye" and the "pride of life" in the place of that decent covering of our nakedness which was rendered necessary by the introduction of sin into the world; and these are points upon which much might be said, if it were to my purpose to say it; but I am chiefly engaged with dress, as it stands in relation to public worship, and in such relation more than in any other it is necessary to study that fitness and propriety of which I speak, because the church is the presence-chamber of the Great King.—*Rev. Harvey Goodwin.*

A Scotchman's Ideas on Sermons and Church-going.

Tickler. No man goes to church more regularly than I do; but the people of Scotland are cruelly used by their ministers. No sermon should exceed half an hour at the utmost. That is a full allowance.

North. The congregation, if assured that the sermon would stop within that period of time, would all prick up their ears, and keep their eyes open during the whole performance. But when there is no security against an hour, or even an hour and a half, the audience soon cease to deserve that name, and the whole discourse is lost.

Tickler. Then, most ministers do drawl, or drivel, or cant after a very inexcusable fashion. A moderate degree of animation would carry any preacher through half an hour agreeably to an audience—yet is it not true, that, generally speaking, eyelids begin to fall under ten minutes, or from that to a quarter of an hour? Why is it thus?

Shepherd. What yawns have I not seen in kirks! The women, at least the young anes, dinna like to open their mouth verra wide, for it's no becoming, and they're feared the lads may be glowering at them; so they just pucker up their bit lips, draw in their breath, haud doun their heads, and put up their hauns to their chafts, to conceal a suppressed gaunt, and then straughtenin themsels up, pretend to be hearkenin to the practical conclusions.

Tickler. And pray, James, what business have you to be making such observations during divine service?

Shepherd. I'm speakin o' ither years, Mr. Tickler, and human nature's the same noo as in the Ninety-eight. As for the auld wives, they lay their big-bonneted heads on their shoulther, and fa' ower into a deep sleep at ance; yet you'll never hear a single ane among them committin a snore. I've often wondered at that, for maist o' the cummers hae sonorous noses when lyin beside the gudeman, and may be heard through a' the house, as regular as clock-wark.

Tickler. Yes, James, the power of the mind over itself in sleep is indeed inexplicable. The worthy fat old matron says to herself, as her eyes are closing, "I must not snore in the kirk;" and she snores not—at the most, a sort of snuffle. How is this?

Shepherd. Noo and then you'll see an ill-faured, pock-marked, black-a-viced hizzie in the front laft, opposite the poupit, wha has naething to houp frae our side o' the house, openin the great muckle ugly mouth o' her, like that o' a bull-trout in Tarras Moss, as if she were ettlin to swallow the minister.

North. James—James—spare the softer sex!

Shepherd. But the curiousest thing to observe about the lasses, when they are getting drowsy during sermon, is their een. First, a glazedness comes ower them, and the lids fa' doun, and are lifted up at the rate o' about ten in the minute. Then the poor creaturies gie their heads a shake, and, unwillin to be overcome, try to find out the verse the minister may be quotin; but a' in vain, for the hummin stillness o' the kirk subdues them into sleep, and the sound o' the preacher is in their lugs like that o' a waterfa'.

North. Your words, James, are like poppy and mandragora.

Shepherd. Then, a'thegither inconscious o' what they're doin, they fix their glimmerin een upon your face, as if they were dyin for love o' you, and keep nid-noddin upon you, for great part o' ane o' the dizzin divisions o' the discourse. You may gie a bit lauch at them wi' the corner o' your ee, or touch their fit wi' yours aneath the table, and they'll never sae much as ken you're in the same seat; and, finally, the soft rounded chin draps down towards the bonny bosom; the blue-veined, violet eyelids close the twilight whose dewy fall it was so pleasant to behold; the rosebud lips, slightly apart, reveal teeth pure as lily leaves, and the bonny innocent is as sound asleep as her sister at hame in its rockin cradle.

North. My dear James, there is so much feeling in your description, that, bordering though it be on the facetious, it yet leaves a pleasant impression on my mind of the Sabbath-service in one of our lowly kirks.

Shepherd. Far be it frae me or mine, Mr. North, to treat wi' levity ony sacred subject. But gin folk wull sleep in the kirk, where's the harm in sayin that they do so? My ain opinion is, that the mair dourly you set yoursel to listen to a no verra bricht discoorse, as if you had taken an oath to devour't frae stoop to roop, the mair certain sure you are o' fa'in ower into a deep lang sleep. The verra attitude o' leanin back, and stretching out your legs, and fixin your een in ane direction, is a maist dangerous attitude; and then, gin the minister has ony action—say, jookin down his head, or see-sawin wi' his hauns, or leanin ower, as if he wanted to speak wi' the precentor, or keepin his een fixed on the roof, as if there were a hole in't lettin the licht o' heaven—or turnin first to the ane side and then to the ither, that the congregation may have an equal share o' his front physiognomy, as weel's his side face—or staunin bolt upright in the verra middle o' the poupit, without ever ance movin ony mair than gin he were a corp set up on end by some cantrip, and lettin out the dry, dusty moral apothegms wi' ae continued and monotonous grin—oh! Mr. North, Mr. North, could even an evil conscience keep awake under such soporifics, ony mair than the honestest o' men, were the banns cried for the third time, and he gaun to be married on the Monday morning?

North. Yet, after all, James, I believe country congregations are, in general, very attentive.

Shepherd. Ay, ay, sir. If twa are sleepin, ten are wauken; and I seriously think that mair than ane half o' them that's sleepin enter into the spirit o' the sermon. You see, they a' hear the text, and the introductory remarks, and the heads; and, fa'in asleep in a serious and solemn mood, they carry the sense alang wi' them; neither can they be said no to hear an accompanying soun', so that it wadna be just fair to assert, that they lose the sermon they dinna listen to; for thochts, and ideas, and feelings keep floatin doun alang the stream o' silent thocht, and when they awaken at the "Amen," their minds, if no greatly instructed, hae been tranquilleezed; they join loudly in the ensuing psalm, and without remembering mony o' the words, carry hame the feck o' the meaning o' the discourse, and a' the peculiarities o' the doctrine.

North. I never heard a bad sermon in a country church in my life.

Shepherd. Nor me, neither. Oh, man, it's great nonsense a' that talk about preachin' that gangs on in Embro'. Simplicity, sincerity, and earnestness, are a' I ask frae ony preacher. Our duty is plain, and it requires neither great genius nor great erudition to teach and enforce it. To me nae mair disgusting sight than a cretur thinkin o' himsel, and the great appearance he is makin afore his brother-worms!

Tickler. The popular preacher has written his sermon according to the rules of rhetoric, and for the sake of effect. He chuckles inwardly before he delivers the blow that tells; and at the close of every climax the inward man exclaims, "What a fine boy am I!"

North. He dares some antagonist to the fight who has been dead a hundred years—digs up such of his bones as are yet unmouldered, and erects them into a skeleton-figure veiled with its cerements. There stands the champion of infidelity; and there the defender of the Faith! Twenty to one—Flesh against Bones—and at the first facer, Hume or Voltaire is grassed, and gives in.

Tickler. The pride of the presbytery is in high condition, and kicks his prostrate foe till the shroud rings again like a bag of bones.

Shepherd. Then, when the kirk scales, what a speerin o' questions about the discourse! "Oh! wasna the doctor great the day?" "Oh! Mem, wasna he beautifu' about the myrrh?" "Will you go, Miss Katie, and hear him speak in the General Assembly?" "He seemed very much fatigued, and perspired most profusely—he is quite equal to Chalmers." And so the vulgar slang spreads along the streets, and renders denner itsel loathsome. Is this, I ask, the spirit of religious worship on God's holy day?

North. No, James—a thousand times worse than the sleeping you so beautifully described.

Shepherd. Hard-working auld men, wi' white heads, that hae walked four or sax miles to the kirk, may weel close their een, for a short space, during any discourse ever delivered by one of woman born—so may their wives, whose hauns have never had an idle hour during the stirring week—so may their sons, who have been sowing, or reaping the harvest—and so may their daughters—God bless them! who have been singing at their domestic toils, frae the earliest glint o' morn to the lustre o' the evening star. But thinkna that I meant to speak the exact truth when I was jokin about their sleepin in the kirk. I kent whom I was talkin to, and that they wouldna mistake the spirit o' my pictur. A country congregation carries into the House of God heart-offerings o' piety, gratefu' to Him and His angels. They go there to sing His praises, and to join in prayer to His throne, and to hear expounded His Holy Word. They go not thither as to a theatre, to see an actor——

North. Nor to compare Mr. This with Dr. That——

Tickler. Nor to cock the critic eye at the preacher, and palaver about the sermon, as about an article in the *Edinburgh Review*——

North. Nor to assume a Sabbath-sanctity, from which their week-day avocations are all abhorrent——

Shepherd. Nor to turn up the whites of their eyes to Heaven, that have their natural expression only when devouring the dust o' the earth——

Tickler. Nor to dismiss all charity from their hearts towards "the sitters below" another preacher, and to look upon them returning from their own church as so many lost sheep——

North. Nor to drive away home, in unpaid chariots, the most pious of women, but the sulkiest of wives——

Tickler. Nor unforgetful of the cards of yester-night, nor unhopeful of the rubber of to-morrow——

Shepherd. To eat a cold denner, wi' a sour temper, and a face that, under the gloom o' an artificial religion that owns no relation wi' the heart, looks as ugly at fourty as that o' a kintra-wife's at threescore.—*Noctes Ambrosianæ.*

HERALDRY AT THE STATE FAIR.—The following very original and not less quaint heraldic devices, as they may not inappropriately be styled, appeared, as designating the several counties represented in the Floral Hall at the State Fair in Elmira. They are thus described by a correspondent of a daily paper:—

For instance: Wyoming County is represented by the "animal" of Silver Lake. It bears a striking resemblance to the description given by the Buffalo editor of the one he caught but could not hold. It is in the act of swallowing a goose—not the one that swallowed the story.

The emblem of Chemung County is a floral temple covering a hive of bees, intending to represent industry. Unfortunately the designer has put the bees in a straw hive, which does not show a very progressive state of improvement. Straw hives are antiquated.

Schuyler County appears under the figure of two court-houses, but not having quite territory enough to fill them both. Several of her prominent men appear with ropes trying to pull over two or three more towns from Chemung. It is looked upon here as a hard hit, but it is not quite as appropriate as some others, except when the history of these two court-houses, and their friends, is well known.

The emblem of Onondaga, a bow and arrow, and Oneida, a wigwam, remind us of the people that furnished these counties with names.

A steam saw-mill and pine trees represent Steuben County; and Genesee is pouring wheat and fruit and flowers in profusion from Flora's cornucopia.

Chautauque is the pine-tree county, with a lake and fish, and also flowers and fruit.

Cayuga appears to be fruitful in grain, fruit, flowers, patriotism, and beautiful women, though the representatives of the latter may be intended as emblems of Ceres and her sisters.

Yates is a level, pastoral county, with its Crooked Lake surrounded with fruit and grain.

Wayne County has a fit emblem of Pomona in her temple of fruit, surrounded by wheat and flowers.

Otsego is a pyramid of hops—quite illustrative of its staple product.

Congress Spring, under a temple of flowers, is the representative of Saratoga. As that is the richest product of the county, it is perhaps very appropriate.

An arch over a farm-house and its surroundings, including milking-time and the children, is the emblem of Cortland County.

Afloat in a car of flowers, is the Goddess of Beauty, with abundance pictured upon the Lake shore, as the emblem of Seneca County.

Greene County appears in the form of a mountain, ornamented with "leaves from Catskill;" and pastoral Putnam appears with a flock of sheep, and Gen. Putnam as the shepherd.

PICTORIAL RECORD OF A ROYAL VISIT—One of the most immediate of the artistic memorials of the royal visit to France, will be a representation of the *fete* at Versailles. The Emperor has commissioned M. Chavet to make a large sepia drawing of the *fete*, with portraits of all the conspicuous personages of the two courts; and, in true imperial fashion, has allowed the artist one month to produce his work. M. Chavet is now in England, waiting the convenience of her Majesty (whom he must follow to Balmoral,) and obtaining such materials for his "court beauties" as he can pick up in a hurried visit. M. Chavet, we believe, is commissioned to execute two drawings of this interesting scene; one in water-colours, intended for a gift from the Emperor to the Queen; the other in sepia, as above said, for the use of the engraver. The engraved work is to form one of the court series of private illustrations of "Versailles Solemnities." Of course, these plates will not be for sale.—*Athenæum.*

GOD hears the heart without words, but he never hears words without the heart.

THE CHURCHMAN.

NEW YORK, OCTOBER 18, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We have copied a leading article from the foremost journal of Europe, and headed it the *Position of Modern Rome*, which will be found to possess a peculiar interest at this moment.

It reminds us, in the first place, that the day before yesterday—the 16th of October—was the tri-centenary of "one of the greatest events which has occurred since human beings have formed themselves into societies,"—the event, the sublime spectacle, namely, of the martyrdom of two "great paladins of our religion," who upon a spot most familiar to him who pens these lines, and who many a time has stood thereon and mused not less upon the incentives to and the horrors of the fearful tragedy itself, than those glorious issues of it which are still the sources of such inestimable blessings to mankind, in either hemisphere of the world,—it reminds us, we say, that three centuries have now elapsed since "stout old Latimer and Ridley, the most fearless and the most efficient of the Protestant bishops, were burnt at Oxford." Shame that such a day—the tri-centenary of such an event—should not have been distinguished, even in this Protestant land, and by a Church which owes its pure Gospel light so much, under God, to those of whom it is so justly said, that they "laid down their lives in torments to secure liberty of conscience in after ages to their fellow-countrymen and their fellow creatures,"—shame, we repeat, that such a day should not have been commemorated even here by some religious observance! Most truly have the glowing words at the stake of one of those holy martyrs to his fellow sufferer, that they should light up a torch that day which would never be extinguished, been fulfilled throughout Christendom; and most blessedly have we on this side of the Atlantic, as well as our brethren on the other, partaken of the glorious enlightenment thereby shed abroad by the influence of that Gospel which thenceforth was destined to "have free course and be glorified!" Surely, then, we were called upon to remember with gratitude, and to celebrate with praise, the tri-centenary of so memorable, so momentous an occasion!

But, in the next place, it directs our thoughts to that corrupt and cruel system under which the judicial murder, by means the most inhuman, was on that day perpetrated,—one of many similar murders committed, oh, horrid blasphemy! in the name of a religion of love and peace! That system is still, in the judgments of Almighty God, permitted to prevail, to the great curse of the Christian Church, and the scourge of the human family. And though modified, as our English contemporary remarks it is, in Britain, and as we know it is here, still is it, in its inherent and immutable nature, the same fiendish, blood-thirsty, truculent system—however modified it may have to be to suit "the exigencies of an heretical land, and an unbelieving race." Yet is there, nevertheless, as is so forcibly pointed out in the article we refer to, "a sad falling-off from the days when a Gregory, an Innocent, a Julius, or a Leo, thundered forth his decrees from the Vatican as 'the servant of servants,' and yet the Omnipotent Lord here below!" For while in Rome itself, as is shown, you are still surrounded with its horrors—moral and social, along with religious horrors—there is now, more than perhaps there ever was, an abhorrence of Papal government among the Romans themselves; and the very Pope is so much an object of disgust, if not of aversion, among even the "faithful" under his own nose, that "it is not unusual for the people of Rome to run up side streets, or into houses, as they see his carriage coming along, in order that they may not be obliged to do him reverence!"

These are indeed significant signs. They indicate, at any rate, "the beginning of the end," if they do not show that the end is even at hand,—the end when not only will Rome be politically and socially revolutionized, but when Catholic truth will at length triumph there over Popish superstition, and another glorious assurance thereby be given, that the kingdoms of this world shall indeed become the kingdoms of the Lord and of His Christ, and that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

—The few remarks with which the Rev. Mr. Johnson (of Brooklyn) has favoured us, in explanation of what he said in the recent Convention, on the subject of Clerical Support, undoubtedly deserve respectful attention. The reverend gentleman has had a lengthened experience as a presbyter, and as a pastor—he has devoted himself to the duties of his sacred office with no ordinary care—and he has evidently a mind that is devoutly and deeply imbued with the true principles of the Church of which he is a faithful and indefatigable minister. The counsel of such a man is valuable indeed; and we trust, therefore, that they, his reverend brethren, whom it more immediately concerns, will ponder it well. He points out, it will be seen, with irresistible force, the necessity of inculcating the distinctive principles of the Church, if the clergy are to succeed in reaping those "worldly things" to which they are divinely entitled as having sown unto their people "spiritual things." There are great truths, he shows, which lie at the very foundation of the Church as a divine institution, to enforce which is not only their sacred duty, but their truest interest. And he confidently asks, "Suppose the members of a congregation to be fully convinced of these truths, could they refuse to supply, as far as they were able, the temporal wants of him who ministered to them in holy things?" Assuredly not. His own valued experience tells him they would not; and we ourselves know instances out of number which prove such to be the case. Let the clergy be but in earnest in their holy calling, and faithful to their obligations therein, and the people over whom they are set in the Lord will never fail them, they may rest assured, under His good providence, in a due provision for all their temporal necessities. But the people must be taught to *do*, as well as to *believe*, as our venerable correspondent so well enjoins. For the position is that of the Apostle—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Certainly not such faith as that; for "faith, if it hath not works, is dead, being alone." And we may depend upon it, that wherever the right faith, the faith of Christ in His Church, is carefully and truly taught, and those means are employed in the ministrations of the Church which such teaching honestly developed most undoubtedly involves, it will be found to turn out, "that they that preach the gospel *shall* live of the gospel;" and for this very reason, "for even so hath the Lord ordained."

—Following out the object which a respected correspondent had in view, who some short time since set on foot, in our columns, an inquiry respecting Free Churches and the Daily Service, we have collected together the results of such inquiry, as far as they have reached us, and placed them, under a systematic form, in another part of this sheet. With respect to the more distant dioceses, we would not take for granted the unfavourable conclusions which the list suggests; nor do we ourselves, let it be remembered, by any means vouch for its entire accuracy in any case, in so far, at least, as omissions are concerned. At the same time, generally unfavourable though it be, there is only too much reason to fear that, as a whole, it is a pretty true account of that to which it relates. Our own diocese, and that of New Jersey, stand prominently and nobly forward in it, it will be seen, as presenting those unmistakable evidences of life and progress, which Free Churches and Daily Services—take them either together or apart—undoubtedly present. Free Churches are the signs and witnesses that there is a lively sense of the duty of realizing those essential characteristics of the Church of Christ, the holding of the Faith without respect of persons, and the preaching of the Gospel to the poor; while attention to the Daily Service, is a testimony of that earnestness, and devotedness, in the concerns of religion and the Church, the lack of which undoubtedly indicates the weakness of the influences of the Holy Spirit. There is no denying this. Both are tests of reality and truth. Where the Church is fully alive to its high and holy obligations, Free Churches and Daily Services will assuredly prevail. And that they are prevailing—and that their prevalence is extending in all directions—may be adduced as most positive and most gratifying proofs of a revival of that life-giving spirit which animates the Church. And there is an intimate connection between the two objects. The Daily Service is the best preparative for the Free Church system, and its highest inducement. The idea of a "Household of Faith" is much more forcibly brought out in these daily assemblies, but a "little flock" though each may be, than in the larger and more miscellaneous, and often more worldly Sunday gatherings. Then the Daily Service suggests, and brings to pass, the weekly Communion. And there you have at once, by its weekly offertory, the very means which the Church, which Christ Himself designed for the support of it all. How this is, if not altogether, yet to a very great extent, in the hands of the clergy themselves, needs no argument to set forth; for when they act in the spirit of Faith, Hope, and Charity, we know that their influences must ever be irresistible. Let then, in the words of an article on this subject which we have elsewhere quoted from the *Church Review*,—"Let the clergy stand forth and boldly say, we will no longer be the mere chaplains of a class, or the hirelings of a society, the mere well-bred guests at the table of the worldling, and the almoner of his bounty, the indulger of his convenience, forgetful of the thousand poor in our midst, but the pastors and ministers of the whole people among whom we live. Let them impress upon their flocks the duty of self-sacrifice, and inculcate the more unworldly and liberal spirit of the Gospel. Let them teach men that they must give for the propagation of the Gospel, more than their mere superfluities, or what they will not miss—but to diminish their expenses and delay their hopes of wealth that they may be able to give—and to adopt a plan of systematic charity, and that from a sense of duty, laying by them in store as the Lord hath prospered them. Let the laity come forward to the work and dare something in Christ's name, and for the cause of His poor. Let them uphold the hands of their pastors, and do and strive in every lawful way, whether alone or united with others, to drive out all 'merchandise' from the temples of God."

—We are always glad to see our English Church contemporaries firm in their support of the Apostolic principles of our common cause, even although bishops may sometimes unhappily oppose them. The Bishop of Rochester is, to his shame, if not opposing yet discountenancing the weekly offertory. One of his clergy, the Vicar of Hemel Hempstead, has judiciously introduced its weekly use; and because a few puritanical malignants dislike it, and complain of it, the Bishop, notwithstanding he is constrained to admit that it is sanctioned by a strict adherence to the rubrics, and that therefore he is unable to prevent it, yet takes part with the objectors, and expresses a hope that the vicar "will retrace his steps"—which we rejoice to find, however, the reverend gentleman cannot reconcile with his sense of duty to the Church to do. And it does one's heart good to find, in this far off region, one of our contemporaries on the spot, reminding the right rev. prelate, that "if there is one thing more than another which, in the present crisis of its affairs, would promote the material interests of the Church, it is the constant use of the offertory, instead of its being employed only occasionally, for the purpose of raising a few shillings or pounds for the poor. The practice of weekly contributions," he adds, "is directly recommended by the Apostle Paul, and as the Bishop of Rochester admits, is sanctioned by a strict adherence to the rubrics of the Prayer Book, and the prayer for the Church Militant is so unexceptionable and beautiful that we cannot conceive how its use can be blamed." This is treating the question as it deserves, and as the interests of truth demand. And when our English contemporary goes on to express his suspicion, that "the opposition arises from that most dangerous class of men, the ultra-Protestants, who will never be satisfied until they have robbed the Church of all its distinctive beauties," he puts his condemnation of such opposition on a ground where every true Churchman ought to take his stand beside him. We have such men here also, in the American Church, and we know they are in spirit opposed to everything that is distinctive in Church principle and practice; and it is an incumbent duty, therefore, to restrain and resist them. The subject will be found briefly related in our English Church news, and it is one of no slight interest on this side of the Atlantic, as well as on the other.

CITY MISSIONS.

The article on this subject in the current Number of the *Church Review* suggests some very anxious, very painful thoughts. Not that we needed to be told of the spiritually destitute thousands and tens of thousands closely packed in all directions around us, whom there are too often, apparently, none in the Church, at any rate, to bring under Christian ordinances—"Messengers, watchmen, stewards of the Lord," though we profess to have, solemnly ordained and set apart "to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."* Not, thank God, that we have not many such who are faithfully discharging the duties of their sacred and responsible office; though others, alas! there are, who shirk those duties, devote their time and strength, all the work day week at least, to other and less worthy, and most illegitimate objects, while souls are perishing at their very doors, for lack of that knowledge which they are under a solemn obligation to impart, and of that ministration which they are religiously bound to bestow. Not, we say, that this was necessary to be set forth anew, in order that the Church might be enlightened on so momentous a subject, though we yet rejoice to see it, as reminding us all, as Churchmen and as Christians, of our bounden duty and service. For however well we may be informed of the awful fact of that neglect, we are still most culpable as respects any vigorous efforts to remedy it. We can scarcely agree with the reviewer, that the clergy themselves are not aware how far it has extended—as, "though in the midst of it," yet are they so "fully occupied with their own parishes, that they have but few means of knowing it." The idea is contradicted by his own statement, immediately following, when he says, "One of the best sources of information is from their pastoral visits among the sick, or from their registry of funerals. We can count or examine a flock as it passes, one by one, through a narrow gate, though we cannot in the mass. Death is such a gate. In mortal sickness, or at its close, the Minister is sent for, even from the home of Sabbath breakers and infidels, and his first and only knowledge of a godless family in the city will often be on such an occasion. And, standing by this gateway of death, his conclusion must be, that more than one-half of all he buries had no Church home—and of course that the real proportion must be greater, since some care so little about religion as to bury without its forms, or with only the slightly infused religious forms of some moral society." But be this as it may, there the destitution is—there the absolute heathendom in our very midst—forming a plague-spot of the most fearful virulency in the very heart of the community.

The reviewer, in answer to the question, How shall those wants and claims be met? says—"We answer, by placing a Free Mission Church in all its completeness, and in its most perfect form, first in the worst neighbourhoods, and so on till all are supplied. Other ways and means," he adds, "have been devised, none of them perhaps without advantages, but all lacking the perfectness of that now suggested." And we are quite prepared to contribute our humble advocacy of such ways and means, as those which a Free Mission Church undoubtedly furnishes—we have done so already, in fact, wherever we have had the opportunity; though we would not have such churches so exclusively for the poor as he proposes. But are the regularly instituted pastoral resources already in existence so thoroughly exhausted as in *all* cases to require such supplemental expedients? Are *all* the clergy at present so "fully occupied with their own parishes" as to be unable—we will not say to obtain "the means of knowing," but to look after such destitution? We cannot believe it. "Occupied with their own parishes!" Why, do not "the poor and they that have none to help them," belong to "their own parishes?" Surely, because they cannot be pew-renters, they are not the less parishioners? Or even if not, technically speaking, "parishioners," yet having souls to save, having spiritual necessities to be supplied—being, in short, and most emphatically, those very "Christ's sheep that are scattered abroad," those very destitute ones "His children who are in the midst of this naughty world," whom the clergy have been expressly ordained and commissioned to "seek," "that they may be saved through Christ for ever,"—surely, we say, they are the most legitimate, the most urgent objects of a pastor's ever watchful, anxious care!

Let us not be misunderstood. We do not mean to cast out any wholesale, indiscriminate imputations upon the clergy of this or any other populous city. God forbid that we should reflect rashly or unjustly on any one. We venerate the pastor who,

> "—In his duty, prompt at every call,"

is devoting himself to the best of his ability, under the circumstances in which he is placed, to the constant and unwearying discharge of the functions of his holy office; and we acknowledge with gratitude to the Giver of all good, that such are to be found, as was the Great Apostle of the Gentiles himself, "in labours, in watchings, in fastings," and "in much patience"—yea, "in afflictions, in necessities, in distresses,"—and who like him, too, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report," are "in all things approving themselves as the Ministers of God." But there are, alas!—it were vain, as it would be mischievous, to attempt to disguise it—too many exceptions to cases such as these,—too many a one to whom may be applied the solemn words of our Lord Himself,—"He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep."

We need go no further than the very parish in which we write—the parish of All Saints—for a practical illustration of what we have supposed, of the pastoral resources provided—in theory at least—not being made in any fair degree available for one tithe of the spiritual necessities that abound. It is a parish embracing, we believe, the whole of the Seventh Ward, and containing therefore a population of some thirty-five thousand souls, with a large proportion of the poor. We are not imagining, for a moment, anything so unreasonable as that one pastor can be expected to overtake the wants of even those who, in such a population, expressly belong to him. But what we complain of is, that there is no earnest endeavour made to grapple with it at all. The rector does not even reside in his parish, but a mile or two away, and is often not seen among his flock from Sunday to Sunday. Nay, for five weeks in succession, we find lately, he has not been seen on Sunday, not even on Communion Sunday, but has delegated his ministerial performances, such as they are, apparently to any one that could be laid hold of for the nonce—generally, we understand, some young deacon who had nothing else to do. And this gross neglect, not arising from sickness, or from absence from home—though this latter excuse would be no real exculpation—but from some unintelligible unconcern about his heavy and most responsible charge—the charge, that is, of being set to "watch for souls as one that must give account"—or some strange infatuation about privilege and independence. But there the deplorable fact is. We have not, we believe, exaggerated it, in the slightest degree. We have no wish whatever to do so. And the consequence is, that the parish is in a condition of the most hopeless embarrassment. The church is in debt perhaps to beyond its money value; and yet unless a large sum be immediately laid out on the building, it may not improbably, some of these days, tumble down about their ears. So hollow and heartless an affair is it become, indeed, even as respects the very Services of the Sanctuary, that a respectable parishioner complained to us the other day that he had two or three young men in the parish who were ready to become members of the Church, but he had not the heart to introduce them to so wretched a state of things, which completely contradicted, in fact, *in practice*, all that he had stated to them of the Church *in principle*. Talk of "labours," of "watchings," of "fastings," of "long suffering," of "kindness,"—talk of anything that can be imagined as having to do with "the Holy Ghost," and with "love unfeigned," in such a case as this,—why one could scarcely be guilty of a profaner piece of burlesque of sacred things! And yet there are such pastoral sacrifices, or have been, in the parish. A poor missionary of the Church has ever and anon invaded the neglected district, actually enduring "afflictions, necessities, distresses,"—often, as we ourselves have happened to know, almost starving for hours together himself, though feeding, the while, the well-paid but careless pastor's neglected sheep, with the bread that perisheth, as well as with the bread of life! And these humble, these devoted, these often despised missionaries have been frowned upon—have been virtually told, indeed, by him whose sad neglects they were doing their best to remedy—"doing good and lending, hoping for nothing again"—giving those ministrations "without money and without price," which the other was not only bound, but paid to render—told, we say, that they had no business there, thus presenting a melancholy and mischievous illustration of the well-known fable of "the dog in the manger!"

This parish of All Saints has been a great burthen to Trinity Corporation, notwithstanding the little there is to show for what has been expended. Wealth there is *in the parish*—ay, in abundance; and the congregation includes some of, perhaps, the wealthiest churchmen in the city: so that an earnest-minded, devoted, and pains-taking rector, with the weekly offertory, might be expected to obtain all that was requisite for the entire needs of his ministry, from his own people, and at the same time train them up in the constant and faithful discharge of a great practical duty. We find that in the last few years the Corporation of Trinity have contributed about thirty-six thousand dollars to this most unsatisfactory parish! And there is, we understand, an allowance to the rector of five hundred dollars a year from the same generous corporation, whose liberality, however, in this instance, one cannot but consider as completely thrown away.

Here, then, is surely a case in point, of the necessity of beginning the work of City Missions by making available the resources we already have, before having recourse to other and doubtful ones which we have not. Here, under our own eyes, at our very elbow, is a City Mission field with unrivalled wants and claims,—a population, as we have said, of some five and thirty thousand souls, and the one solitary clergyman of our Church who has undertaken its spiritual change, living far away from what ought to be the scene of his daily, nay, hourly ministerial labours—never seen in it for weeks together—in ordinary very rarely there from one Lord's Day to another—for several months past, his church shut up all the work-day week—the poor uncared for, the sick unvisited, the children uneducated—in a word, the Holy Mission of the Church, whose ministering servant it is professed he is, despised and defeated!

City Missions, we admit, we must of necessity have, organized upon some systematic and effective plan, if the Church is to do her duty in our populous cities. But first, we repeat, let us have the parochial machinery that we do possess put into something like working order. We do not deny, that "a Mission Church, with its *faithful* pastor and helpers," and with those appliances and means to boot which the really faithful pastor will never fail to originate and to employ—for most true it is that "the Gospel works best when presented in its completeness"—such an institution, we say, is doubtless, in very many cases, if not in all, as the reviewer maintains, "the very best means of reaching the wants of the spiritually destitute in our cities." Still let us have our parish churches first made effective. Many a one, in fact, might itself be the Mission Church, instead of, as now, being perhaps neither one thing nor another—or at best what old Fuller describes, when he so sarcastically exclaims, "'Tis a shame when the Church itself is a *cemeterium*, wherein the living sleep above the ground, as the dead do beneath!"

But the subject is one so prolific, that we must return to it again.

THE HOLY SPIRIT IN ITS CONDITIONS.

The doctrine of the Spirit of God lies at the very foundation of the Christian dispensation. Without it the whole scheme would be powerless, because lifeless. Man was originally made in God's own image, and with his Creator as the first great object of his love. But by the sin of transgression this feeling became only secondary in his nature, and had therefore to be restored to its pristine and primary position. And hence the necessity of the Gospel dispensation. It is the *second* great article of those Gospel truths, in which God's own glory, and man's everlasting interests, are most eminently concerned; and so essential is it therein, that the *first* of them would be useless were it not there. For, as it has been well observed, "when God designed the glorious work of recovering fallen man, He appointed two great means thereof; the one was, 'the giving of His Son for them;' and the other was, the giving of His Spirit to them. And hereby a way was opened for the manifestation of the glory of the whole blessed Trinity, which is the utmost end of all the works of God. Hereby the love, grace, and wisdom of the Father, in the projection of the whole; the love, grace, and condescension of the Son, in the execution of the plan of salvation; with the love, grace, and power of the Spirit, in the application of all to the souls of men, were made gloriously conspicuous."* The confirmations of this, in Holy Scripture, are innumerable. The doctrine pervades the whole system, from beginning to end. It was insisted upon by our Lord Himself, as an indispensable requisite in the great work He came to do. At His own baptism by John, the Evangelist has recorded it, "and straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him." And His solemn admonition to Nicodemus attests its universal necessity—"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Or again, when He told His disciples, "It is the Spirit that quickeneth"—even that of which the Apostle spake when he declared, "For by one Spirit we are all baptized into one Body."

We know it is not uncommon, in this free-thinking generation, to deny that the Holy Spirit is now given—as it used to be: or else that its operation on the soul is at least confined to the influence of the divine truths that are taught, which are themselves, in fact, the influence of the Spirit itself, being but attributable as the author of the truths, only the first promulgators of which needed to be inspired thereby—thus resolving the ordinary influence of divine grace into, at most, an incomprehensible mysticism. This, there is but too much reason to fear, is an opinion that prevails among many, both clergy and laity, in our own Church. For it is an idea that is so congenial with the worldliness, the unreality that unhappily obtains in all directions around us. How else, indeed, can one account for the lukewarmness, the indolence, the indifference that are so common,—so forcibly illustrating, *vica versa*, the remark of St. James, "For as the body without the Spirit is dead, so faith without works is dead also." Yet all this does not alter the case one whit. The doctrine is there: however men may disregard the Apostolic injunction, "Quench not the Spirit," still it is unshaken as one of those fundamental verities which no resistance can get rid of. It is that Spirit by which we are called upon to acknowledge that "the whole body of the Church is governed and sanctified;" and as individual members thereof, to pray—as in the Collect for last Sunday—"Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts." Without it we cannot possibly realize what, as Christians, we constantly profess; for it is our life, as such—it giveth and sustaineth that spiritual life, without which all our profession is vain. The Christian who has it not, only walketh in a vain shadow. "Though he can employ his mind," as another old divine has forcibly remarked, "even about intellectual and spiritual things, and is capable of performing the external duties of religion, yet there is something in religion to which he is entirely dead; there is a kind of spiritual life of which he is entirely destitute; he is insensible with regard to things divine and eternal; he has no activity, no vigour in the pure, spiritual, and vital exercises of religion; he has no prevailing bent of mind towards them; he has not those views and apprehensions of things which a soul spiritually alive would necessarily receive and entertain; he is destitute of those sacred affections, that joy, that love, that desire, that hope, that fear, that sorrow, which are, as it were, the innate passions of the new man. In short, he is so inactive, so listless, so insensible in these respects, that death, which puts an end to all action and sensation, is a proper emblem of his state."*

All this, then, as regards the Church, and Churchmen, in general. But how much more closely does it apply to those who are, from their sacred office, denominated spiritual persons! The very motive for seeking admission into the Holy Orders of the Church, is deliberately professed to be a purely spiritual one. Even the candidate for the diaconate, it will be remembered, is distinctly asked, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?" And to this he deliberately answers, "I trust so." It is a most solemn avowal! Scarcely less so is that which follows upon it—the declaration that he thinks he is "truly called" to the Ministry of the Church! Well may it be prayed, that he may have "a ready will to observe all spiritual discipline," and that, through the testimony of a good conscience, he "may continue stable and strong!" And when advanced to the higher ministry of the Church—that of the priesthood—when similar declarations are again solemnly made—well may he be reminded that the office is one "both of so great excellency, and so great difficulty," that he may "see with how great care and study he ought to apply himself," and feel how much he "has need to pray earnestly more and more for God's Holy Spirit"—nay, well may they exact of him the pledge, that he "will *continually* pray to God for the heavenly assistance of the Holy Ghost!" The priesthood, indeed, is a specific commission, whereby the authority is conferred to perform spiritual acts—as in the Sacraments—which none else, not even the deacons, ordained to the ministry though they be, in some of its functions, are capable of performing. "Do you not know," asks St. Chrysostom, "what the priest is? He is the messenger of what is not his own. If you despise him, it is not him whom you despise, but God, who has ordained him. Does any one ask how it is known that God has ordained him? If you deny this, your own hope is made vain. For if God effects nothing through him, you have neither the laver of baptism, nor do you partake of the mysteries." Surely, then, with such functions as these, there had need to be the constant influence of the Holy Spirit.

Far be it from us to say, that there is not that Holy Spirit in operation, in the Ministry of the Church, in the present day—in it *as a whole*, though *individually* there may be woful failures. It must be there in some measure, or the Ministry would *utterly* fail. It is there, though not, alas! in the fulness and power of its unity, as the representative of Him who said, "Lo, I am with you alway, even unto the end of the world." But He can be only with His Church *in the unity of the Spirit*. And His promise cannot fail: His assurance cannot be made void. However men, even ordained men, may, under the pressure of human infirmities, or by wilfulness, or by carelessness, fall away from *their* steadfastness, *His* constancy can never be impaired. "Heaven and earth shall pass away, but My word shall not pass away." Bodily, He hath, for a little while, passed away. The disciples have testified, that "He was taken up, and a cloud received Him out of their sight." Yet is His promise with us still, "Where two or three are gathered together, there am I in the midst of them?" And this promise is constantly and perfectly fulfilled by the sending of the Holy Spirit, to represent His actual person, and supply His bodily presence.

What is needed, then, we repeat, in the Ministry of the Church, is the realization of this Spirit. And were it but more fully realized, how much that is now the source of regret, and misgiving, and discouragement, would there not cease to be! How much less of short-coming and disorderliness, of faithlessness and indifference, of ignorance and negligence: how much more of self-denial and devotedness, of meekness and patience, of faith and charity, of earnestness and sacrifice! We do not forget, that ministers are but men, after all—men of like passions with ourselves. But there is the assurance, still, that they are, or may be, endued with power from on high; that having been consecrated by God's Spirit to a holy function, they have spiritual privileges peculiar thereto. That Holy Spirit, it is true, will be given to all who seek it. But to them it is professed to be given in an especial manner, and in no ordinary measure. All that is needed is, that they realize this. And when that is done, it can never fail, but that all their solemn vows, all their awful responsibilities, must of necessity be fulfilled. But to this end it is to be a matter of solemn reality. There must be no pretence—nothing that is fictitious. Every one, in such a case, must prove his own work. And in doing so, that other Apostolic admonition cannot be too carefully heeded, "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself,"—yea, and he deceiveth others also. And how dreadful to think of such deception! For is it not they of whom it is written, "For they watch for your souls, as they that must give account!" That is their office—the sacred office which they have professed that the Holy Spirit has moved them to undertake, and the solemn obligations of which they have bound themselves to discharge. We have all of us need to have it rung continually in our ears, "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he reap." But especially does the awful warning apply to those who are "set over us in the Lord," and who claim by their holy office our most dutiful regard and our humblest reverence, as they deserve by their labours and cares our most earnest sympathies and most fervent prayers. We are bound to submit ourselves to them as our Spiritual Pastors; and, sowing unto us spiritual things, they have a divine right to reap, and to reap liberally, our worldly things. "Religion, without the help of a Spiritual Ministry," says Hooker, "is unable to plant itself, and the fruits thereof not possible to grow of their own accord." And therefore it is, as the same judicious counsellor so aptly adds, "that we owe to the guides of our souls even as much as our souls are worth, even although the debt of our temporal blessings should be stricken off." While we, their flocks, forget not these our duties, O may it truly be said of every one of themselves, as it was of the "Good Missionary"—

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* Exhortation in the Ordering of Priests.

* Owen on the Influences of the Spirit.

* Davies on Spiritual Death.

> "To one great aim his heart and hopes were given—
> To serve his God, and gather souls to heaven!"

PUBLIC PROFLIGACY.

Whatever may be the nature of a nation's political institutions, whether they be more or less restrictive of public liberty or of personal freedom, whether higher or lower in the scale of democracy, too much or too little regardful of the popular interest, too conservative of one set of principles, or too destructive of another, there is yet one thing to which mere politics must, as respects the common weal, be ever subordinate—the administration of public justice, and the maintenance of public virtue. Civil liberty, as we all know, is the not being individually restrained by any law, but what conduces in a greater degree to the public welfare. It is the liberty of society, whereas natural liberty is that of self. For while natural liberty is to do what one will, where no interests but one's own can be affected, civil liberty is to do what one will consistently with the interests of the community of which he is a part. The unrestrained liberty of all would be the liberty of none. The regulation of all this is important; and laws alone can regulate it, and in regulating it secure the peace and happiness of society. There is involved in it, besides, a distinction between personal and civil liberty. "A citizen of the freest republic in the world," observes Paley, "may be imprisoned for his crimes; and, though his personal freedom be restrained by bolts and fetters, so long as his confinement is the effect of a beneficial public law, his civil liberty is not invaded. If then," he adds, "the coercion of a prison be compatible with a state of civil freedom, it cannot be less compatible with those more moderate constraints which government imposes on the will of the individual; for it is not the rigour, but the inexpediency of laws, which makes the execution of them tyrannical." Yet this last consideration introduces another source of apprehension. If so much depends—and, after all, everything does depend—on the execution of the laws, how high must of necessity be the qualifications of those who are appointed to execute them. To make a people's laws is indeed an exalted prerogative; but to administer them when they are made is scarcely less—practically, indeed, it is more so. The object of all laws is the general good of those who live under them; but they must, partially or wholly, fail in their purpose, if there be not strict justice in the execution of them. And to this end, there must be purity above all things in the office to which this indispensable duty, for the general good, is entrusted. Hence the ancient adoption of the ermine as the emblem of that virtue. Well does Shakspeare somewhere say, that "to offend and judge are two distinct offices." There is a dash of sarcasm in it; but it involves a great truth,—as there is in another notable saying—that sometimes "men's judgments are a parcel of their fortunes." Why is it, that the first maxim of a free state is, that the legislative and executive power must be lodged in two sets of men,—that when both are united in one set, particular laws may not only be *made*, but may be wrested, to suit particular cases, from partial motives, and for private ends; while, on the other hand, when the offices are kept separate, the laws are enacted by one body of the community who know not, and seek not to know, whom they may affect, and are administered by another and a distinct body, let them affect whom they may. But then to secure this advantage, they who are entrusted with the administration of justice must be independent that they may be impartial: for our judges are, as it were, the umpires between the people in their sovereignty, and the people in their allegiance: in their sovereignty, as themselves the source of all law; but in their allegiance, as the subjects of a government of their own creation. In all countries where even-handed justice has been sought to be guarded and maintained, the impartiality of those who are to administer it has been provided for by placing them independent of all sinister influences, by making them independent alike of the government and the people—by establishing them permanently and irremovably in their places, or to be deprived of them only by actual malversation—and by giving them salaries fixed and liberal, so as not only to protect them against bribes, but to render the office worthy the ambition of the most eminent men in the profession of the law.

These are all so many safeguards, it must be admitted, of a nation's interests, which, without the panoply of justice, can never be secure. But there are still higher considerations which are indispensable to make sure their efficiency. It has been truly observed, that "men, by associating in large masses, as in cities and communities, improve their talents, but impair their virtues—strengthen their minds, but weaken their morals,—so that a retrocession in the one is too often the price they pay for a refinement in the other." We have this illustrated continually before our eyes, in the very city where we dwell. We see it in the people—we see it in the very offices instituted to correct and control the people. But it is not simply from associating in large masses: it is the natural propensity of mankind in every condition and circumstance of human life. It is the remark of a great philosopher, that "God Almighty, to show us that He made all of nothing, hath left a certain inclination of all His creatures, whereby they tend naturally to nothing; that is to say, to change and corruption; unless they be upheld by His power who, having all in Himself, abideth alone the unchangeable, and free from all passions."* But this, although very pious in its way, is not very truthful in its principle. The Almighty hath not, strictly speaking, "*left* a certain inclination in His creatures" to degenerate in that or any other manner; but they *inherit* it by the fall. God made man upright at the first, and He *left* no inclination to degeneracy, had man but kept his first estate. But man by disobedience fell from his innocence and purity; and man's posterity to the latest ages must inherit the fatal consequences. But a remedy, thank God, He has in infinite mercy provided. Religion is that remedy—the only one, we may rest assured, for those corruptions of the human heart, which will break out and defile the man, and contaminate all around him, whether he "associate in large masses," or live in retirement. Well might Edmund Burke exclaim, "We know, and, what is better, we feel inwardly, that religion is the basis of civil society, and the source of all comfort." And well, too, might our immortal Washington declare, "Of all the dispositions which lead men to political prosperity, religion and morality are indispensable supports; and in vain would that man claim the tribute of patriotism who should labour to subvert those great pillars of human happiness, those firmest props of the duties of men and citizens,"—adding, at the same time, the solemn and seasonable caution against indulging the supposition, which men of the world are so apt to do, that morality can ever be maintained without religion—as, "whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Religion, in fact, must be the centre of all morality that deserves the name. But the popular philosophy of the world forgets or denies it; and hence is the so-called morality of the world, wanting that vital centralizing power, but a vain, an empty, and a hollow thing throughout.

And when we see—as see to our shame and sorrow we do—men high in civic and judicial offices, here in our midst, accused of gross and imfamous corruption—not only aldermen, that is, magistrates, but even judges—men who ought to be, like Cæsar's wife, not only chaste, but above suspicion,—when men in such positions, we say, can be suspected of making a base traffic of the duties and opportunities with which they have been entrusted, may we not attribute the enormous moral evil of such a state of things, to the want of that principle without which there can be no security for virtue or morality, whether public or private?

We know that the way of the world—that custom—habit—nay, sometimes prerogative and right—are pleaded in mitigation of such scandals as we refer to; and doubtless, in the world, there is thought to be much to palliate, if not to excuse them. The standard of religious principle is too apt, in fact, both in the world and out of it, to be lowered to the common level of the times in which we live, and the popular moral, political, or social notions of the day. In the language of Massillon, "We content ourselves with looking around us. We do not reflect, that what at present we call custom, would in former times, before the morals of Christians became degenerated, have been regarded as monstrous singularities; and that if the corruption has gained since that period, these vices, though they have lost their singularity, have not lost their guilt. We do not reflect, that we shall be judged by the gospel, not by custom; by the examples of the holy, not by men's opinions; that the habits, which are only established among believers by the relaxation of faith, are abuses we are to lament, not examples we are to follow; that, in changing the manners, they have not changed our duties; that the common and general example which authorizes them, only proves that virtue is rare, but not that profligacy is permitted: in a word, that piety and a real Christian life are too unpalatable to our depraved nature ever to be practised by the majority of men." This is incontrovertible. And why is it so? Do we not find the answer to this and every such like query in the words of Christ to Nicodemus—"Marvel not that I said unto thee, Ye must be born again!" So essential is it, therefore, that those higher and holier influences should be more and more exerted which alone can preserve society from the effects of that public profligacy which the infamies we have so cursorily glanced at proclaim the existence of in our midst, and even in our high places.

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* Sir P. Sidney.

THOUGHTS ON CURRENT EVENTS.

The evils connected with the practical denial of Christianity, which is the bitter fruit of the godless education of our American youth, are continually disclosing themselves in new forms. Men undertake to interpret the Scriptures for themselves, rejecting the aid of the public judgment of the Church in making up their own private judgment. For private judgment they care to substitute private fancy or caprice. They learn to deny without reason, that the Holy Scriptures mean that which they plainly do mean, because it crosses their notions. The doctrine of original sin is practically denied by men who believe themselves to hold it; moreover, the denial may be detected lying at the bottom of arguments which their framers suppose to be designed to enforce doctrines especially connected with it. This doctrine of original sin is after all only the divine mode of accounting for a phenomenon which meets us at every turn, that of the universal corruption of human nature. The existence of this corruption can only be denied by a man who has passed through the world with his eyes shut. It is that which poisons every institution of man and corrupts every form of government. We abolish institutions and change forms of government. We have perhaps got rid of some of the evils of which we have complained, but we have introduced others into their place. In flying from the ills we had, we have rushed on others that we knew not of. The root of all the corruption of human nature we cannot eradicate. It sprouts anew, and only produces in the new soil which we have prepared a new crop of mischiefs.

It was to correct the evils which grew from this "insane root" that the Divine Wisdom introduced into the world the principle of authority. Men soon find that authority is liable to abuse, and as readily forget that liberty is at least equally so. This frame of mind, a jealous suspicion of all authority and the total absence of any conception that liberty will be abused, is now exceedingly prevalent all over the world, and certainly not less so among us than in other countries. It is easy to see to what conclusions the private judgment of men will come, when they act under such a bias as this. There is nothing more insisted on throughout the whole Bible than obedience or reverence for authority. The exhortations extend to all the three divinely instituted societies, the Church, the State, and the Family. In the last they are certainly not less plain than in the other two; in fact, in that case, the person in whom the supreme authority resides is very plainly designated.

This has not prevented the growth of a feeling of hostility to the family authority, which owes its strength to the prevalent dislike of all authority. This feeling itself grows out of the corruption of human nature, which instinctively, as it were, perceives that authority is designed as a restraint upon it. In fact, authority, and the abuse of authority, is that whoever argues in favour of one is considered as the advocate of the other. On the other hand, liberty, and the abuses of liberty, are equally identified, so that whoever ventures to point out the abuses, is at once represented as an enemy to liberty itself. Corrupt human nature recognizes no such state as a medium, in which contradicting principles are reconciled, each being allowed its proper influence. Every attempt to restore or establish such a balance involves an opposition to the prevailing side, which is at once interpreted into an absolute preference for that which is depressed.

Under the influence of such feelings the institution of the family, and that of marriage, which is the basis of the other, have been approached. The whole tenor of the Holy Scriptures recognizes the authority of the husband and the father as supreme in the household. It is not therefore an absolute authority, for the family itself is a society which is included in two other societies, to the heads of which its head is responsible. His conduct is liable to be restrained by them whenever it transgresses the boundaries prescribed to it by laws divine or human. But although it is not an absolute authority, it is not the less a divinely given authority. So the mother has a real and divinely given authority over the children. It is not derived from that of the father, although it is subordinate to it, since the mother herself is under the authority of the father. Such is the scriptural constitution of the family, as may be proved by many texts which admit of no interpretation, because there is in them no ambiguity.

But all these texts are set aside, rather than falsely interpreted, by the private judgment, which sets out upon the principle that all authority is evil. These texts cannot countenance authority, because God is all good and authority is an evil. It is an evil, because it is liable to abuse. God never designed the abuse, and therefore never designed the thing which is liable to it. The same argument is just as good on the other side, and just as readily proves that God never designed that man should possess a freedom which some men are sure to abuse. It is just as strong an argument against the metaphysical doctrine of free-will, which lies at the root of all religion; because we know not only that men may abuse that free-will, but that the majority of mankind do abuse it. Still the argument is accepted as unanswerable when it is directed against authority, and rejected as worthless when it is directed against liberty.

The first fruits of this are to be found in the godless education of our youth, who are emancipated from all restraint, lest their spirits should be broken, and they should learn to submit to authority. Thus they grow up without reverence for God or man, and are ready to become the followers of any teacher of evil. The next step is an attack on the institution of marriage itself. This of course begins by an attack on the authority of the husband. Young women who have been trained up in disregard of the authority of their fathers and mothers, are not prepared to submit to that of their husbands. What is the use of any such authority? They are fully able to direct their own conduct. Besides, the love, of which they have heard and read so much, is a sufficient motive for complying with their husbands' wishes when they are reasonable. Moreover, the same motive ought to induce the husbands to comply with their wishes when they are reasonable. But their wishes are always reasonable, of course; when their husbands' wishes are inconsistent with theirs, they are unreasonable. There is no umpire, and the only possible result of a difference, is that each should take his or her own way, and make no attempt to control the actions of the other. This is so reasonable a scheme, that it is impossible that the Bible can mean anything else, however inconsistent it may be with its plain words. It is true that no other meaning can be given to those words, than that of the subjection of the wife to the husband, but it is better that they should have no meaning, than that they should countenance so unreasonable a thing as authority.

Thus our strong-minded women arrive at the conclusion of absolute independence of the wife of the husband. He is to have no authority, and she is to do just as she pleases. But it is soon found that no two human wills can always coincide. If two are to act together, there must be one of two things. Either there must be a rule providing which shall give way, or there must be an external authority to decide in each particular case. Christianity has provided for the difficulty by means of the first alternative, but that is rejected as inconsistent with the absolute independence of the wife. The other is liable to the same objection. A copy of the Scriptures has not yet been found which reads, husbands be subject to your wives in all things. There is then no alternative but separation. A false maxim has obtained currency, that if married people cannot agree they had better separate, although God says that they should live together, and that the wife should submit her will to that of her husband. Hence the frequency of separated couples.

But the bare separation is not all that is required. The old husband was not suited for a companion on account of incompatibility of temper, and it is hard if the lady cannot have a new one. There is, too, such a thing as a man getting tired of his wife, and all men have not the facility of getting rid of them which was possessed by bluff old Hal Tudor. A new doctrine has now started up, which attacks another of the essentials of a Christian marriage, its perpetuity. Marriage is to be an union of souls, and the medium by which they are to be united is passion. When passion fades the essence of the marriage is gone, and the union becomes a sin.

The germ of this doctrine has long been talked by sentimental young ladies, who did not perceive what it meant. But if recent developments in the secular papers are to be trusted, there is now an organization formed for the purpose of making the doctrine into law. It operates by means of books, some of which corrupt physical science, while others corrupt the heart, by conversational assemblies, and in every other mode in which the human mind can be approached. The object is divorce at discretion, that is, temporary marriage. That is the promiscuous intercourse of the sexes. This is the goal which is now to be reached by those who continue the notion of absolute private judgment, with that of unlimited liberty.

H. D. E.

Baltimore, October 13, 1855.

NOTES AND COMMENTS.

A New "Church" Party.—In a strictly ecclesiastical sense—and why should we not speak strictly, ay, and deal strictly, too, in all matters of religion—not only would the paragraph we are about to copy indicate a new Church party, but a new, or rather a counterfeit "Church" in which such a party is springing up. For surely no sect, which if only by reason of its being a sect—that is, a body separate and apart from the Catholic Church, and therefore in schism—can upon any principle of ratiocination, however ingenious, be itself a Church. But, for the present, let that pass. The newspaper organ of the community that calls itself the "Reformed Protestant Dutch Church," thus introduces to us a new party:—

> Some of the *Do Nothing* party are great doubters. They do not believe that anything Dutch can or will succeed. They see nothing in our institutions at New Brunswick but premonitions of decay. Nothing in our attemps at Western evangelization but the fatuity of brainless enthusiasm; in short, whatever seems to promise enlargement to the Church, and the increase of her working resources, excites either the open or concealed opposition of these unimpressible, and we fear incorrigible opponents of life, energy, and enterprise of our ecclesiastical affairs. Their strength, however, is only to sit still by the wayside and croak, and though they may annoy, it is not probable that they will stop the growing diligence and resolution of what we may properly style the *Do Something* party. This latter party feels, and endeavours to cultivate, an attachment to the distinctive features and principles of our Church. Its adherents are anxious to multiply its ministry, enlarge its missionary field, elevate its literature, increase its beneficence, and raise its tone of practical piety. They wish to unite the whole Church in common aims and efforts for the advancement of the cause of Christ. If we rightly understand the purpose of the *Do Something* party, it is, by God's help, to make the Dutch Church, not a pool of stagnation and disease, nor a sea of strife, but a fountain from which may go forth healing streams, to gladden the waste places of the earth.

Now this is just the sort of party we should be disposed to join, were it only *not* in the "Reformed Protestant Dutch," or any other schismatic and therefore counterfeit "Church," but in that Reformed Branch of the Church Catholic to which we have the happiness to belong. For it is evident, that if the Church needs any party organization at all, it must be of this *Do-something* character. And who can deny, that "to multiply its ministry, enlarge its missionary field, elevate its literature, increase its beneficence, and raise its tone of practical piety," would be a *Do-something* of the right sort, and in behalf of which no true Churchman would ever refuse his co-operation.

Revision of the Bible.—It is not so much this, after all, as it is an adaptation of the Bible to the sectarian peculiarities so rife among us, that the movement going on is aiming at. One of the Baptist organs calls it, we observe, "the unsectarian union of Sects in revision." But their ideas of what is unsectarian are, in the first place, absurd, for they make *indistinctiveness* to be *unsectarian;* whereas, it is the *distinctiveness* of the Church in her doctrines which makes it *unsectarian*, and therefore *Catholic*. One single remark expresses the hollowness of the whole thing; it is this:—"There is no danger of heretical connections, so long as we keep to the one object of expressing, in the clearest possible manner, the sense of God's word. Our heresy must consist in departing from that sense, and only in that. We forego in this thing all denominational connections, that we may join with all who are willing to use their money, learning, labour, and influence, to insure a faithful rendering of God's word. No man, in revision, is bound to anything but to give the sense of the original Scriptures, in which we must not be diverted by favouritism or repugnance to any of the existing sects or creeds of Christendom." Now this "faithful rendering of God's word" is, be it remembered, to bolster up sects which resist some of the most important teaching of that word, as obtained from it before any "rendering" was necessary—when God's word was read and understood in the original languages in which the inspired penmen wrote it! Yes, the doctrine of the Catholic Church did not come through any *translation*, but from the fountain head; and this they resist! And now when they feel that even the long and universally accredited version, which they received from the Church, convicts them of heresy and schism, they are seeking to have it *adapted* to their respective cases!

Early Training.—One of the sectarian prints of last week laments the want of early training among the rising generation, and thus illustrates its practical evils:—"If we turn to the grown-up world and witness the scenes of wickedness which are daily enacting; if we look into those haunts of licentious profligacy and gambling, where so many of our young men spend their nights, and sometimes their days; if we look at those young merchants and tradesmen who are guilty of peculation and fraud; if we instance public functionaries, with their hands stained with bribery and defaulting tricks; if we see in our army and navy some of the worst specimens of humanity, so thoroughly depraved as to have no redeeming qualities left; we see in all the fruits of a defective early training." This, there is but too much reason to fear, is only over true a picture. And yet what is doing more in producing it than the sectarianism that abounds? It is all, in fact, to be traced to the same source—that of self-will—that of every one doing what is right in his own eyes. Sectarianism is pervaded by a principle of self-will—doing right every one in his own eyes. Their system is an eclectic one—every man and woman—ay, every boy and girl—is to be left to choose a religion for himself or herself, as the case may be. Private judgment is the rule. There is no restraint upon it, except, perhaps, when it would get beyond the bounds of *all* belief, and then restraint is generally, in practice at least, unavailable. Talk of "a *defective* early training"—what training can there be at all, in such a state of things! In the Church, the very child is asked, "Dost thou not think thou art bound to believe and to do as they have promised for thee?"—promised for him, that is, in baptism; and the child answers, "Yes, verily, and by God's help so I will; and I heartily thank our Heavenly Father that he hath called me (by baptism) to this state of salvation, through Jesus Christ, our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end." This is the kind of "early training" which the Church gives; and wherever it is faithfully carried out, its fruits are those of love, submission, and obedience, which are exhibited, when man or womanhood is attained, in a sober, righteous, and godly life. But then the sects have rejected the Church, and her teaching, and her discipline—many, indeed, who profess to be in the Church, do the same—and hence all the fearful evils of which such loud complaints are being made.

Annual Meeting of the Board of Missions.

The Board of Foreign and Domestic Missions held their Twentieth Annual Meeting in St. Bartholomew's Church on yesterday, (Wednesday.) After Morning Prayer, and the celebration of the Holy Communion, in which the Right Reverend the Bishops of Virginia, Massachusetts, and Rhode Island, and the Rev. Messrs. Odenheimer and Cook officiated, the Society was called to order by the Bishop of Virginia. The Right Rev. the Provisional Bishop of New York, the Bishops of New Jersey, Maine, Ohio, Iowa, and Assistant Bishop of Virginia, were also present.

After the calling of the roll, the appointment of committees, and the transaction of some minor business, it was announced by the Rev. Dr. Hawks that the Rev. Samuel Cook, rector of St. Bartholomew's Church, in this city, had been elected to fill the vacancy caused by the death of the Rev. Mr. Halsey, and moved the confirmation of his election. Carried unanimously.

The annual report of the Secretary of the Domestic Committee was then read. The most cheering evidences of growth and prosperity had been manifested in the history of the past year's experience. There are now four Bishops exclusively engaged in Missionary labour, and one hundred and four priests. Twenty-nine new appointments have been made during the past year, and eighteen missionaries have resigned. The Secretary's labours have been onerous. He has travelled 11,800 miles in the prosecution of his duties, preached 124 sermons, and delivered 90 missionary discourses. The receipts for this year amount to the sum of $42.892.72, though the disposable fund amounted only to the sum of $42.713.68. The Chinese Mission in California has not been crowned with the success that had been so confidently hoped for at the outset of Missionary enterprise in this quarter, though the reports from other fields of labour in California are of the most encouraging character. The Missions in Oregon and Washington Territories have proved extremely happy in their results. In the South-West and Texas a line of posts have been established across the country, and the reports from this quarter are on the whole cheering. Allusions were made to the foreign element in the population of portions of our land, and the peculiar character of Missionary effort required in consequence. Local secretaries were recommended to be established in the different dioceses, though these were not intended to supersede the exertions of the clergy at large, who, it was hoped, would never relax in their efforts to push on the great work of Missionary extension in the Church. A feeling tribute was paid to the memory of the Rev. Chas. H. Halsey at the close of this interesting report. Unanimously accepted.

The Report of the Foreign Committee was then read. Though the opening of the past missionary year had been inauspicious, the Committee had great cause, on the whole, for thankfulness and congratulation. The receipts for the year have amounted to $71,480.27. The intelligence from the several fields of labour is of a mixed character. The Rev. Mr. Hill, missionary at Athens, has suffered severely from sickness and trouble, and his labours were for a time in a great measure suspended, during the prevalence of the cholera. In Africa, the trials of the missionaries have been excessive and discouraging; many have been removed by death from the scene of their toils and sufferings. Throughout the African missions, the baptisms for the year have been 25; confirmations 17; the number of communicants is 58. From China the accounts are favourable. At Shanghae, the services in the missionary chapel continued without interruption during the prevalence of the troubles between the Imperialists and Insurgents. A singular manifestation of an interposing Providence was shown in the city of Shanghae. Though the greater portion of the town had been destroyed by fire, during one period of the troubles, the church was found uninjured, standing in the midst of ruins that surrounded it on every side. Two services are now maintained in this church on Sundays, Wednesdays, and Fridays, with one service only on the remaining days of the weeks. The number of baptisms has been 41; confirmations 7. An earnest appeal was made for additional aid in behalf of this Mission. Reading of special reports from the following Missions was next in order: China, Africa, Oregon, California, the North-West, and the South-West. On motion, referred to Committees.

The Board then adjourned to the evening, at 7½ o'clock, when the annual sermon was preached in Trinity Chapel, by the Rev. W. R. Nicholson, of Cincinnati.

For The Churchman.

CLERICAL SUPPORT.

Mr. Editor:—Mr. Johnson did not mean to assert in his remarks before the Convention, that he believed the support given to the clergy was in all cases adequate to their maintenance. He does not think it is; neither does he think that the people contribute as liberally as they ought to the Church of the living God. Had he chosen to give the reasons why this state of things exists, he would not have found them in the fact that the clergy do not preach sufficiently plain and more frequently enforce the duty of *paying* the minister. He believes the more this is done the greater will be the failure. If this can be at all remedied by *preaching*, it must be done indirectly. Our people should be taught distinctly what the Church is; that it is the Body of Christ, of which His Spirit is the animating principle; that it is only in this Church the welfare of the soul can be insured; that this Church cannot exist but in connection with a divinely appointed ministry; that grace is ordinarily communicated through the life-giving sacraments of Christ's institution, and because He really is present in them, and that without grace the soul will be lost. Suppose the members of a congregation to be fully convinced of these truths, would they refuse to supply, as far as they were able, the temporal wants of those who ministered to them in holy things? Suppose they are taught, and really believe, that the "righteousness of Christ" in them is manifested by their "works of faith and labours of love," and especially by their liberal contributions to the permanent endowment and greater extension of Christ's Kingdom in our midst and in the world; and that for doing this they will be rewarded "openly" by Him who "seeth in secret," would there be wanting means, if they possess them? But if they are taught and believe that they will be saved for what they *believe*, and not for what they *do;* that it is only a matter of choice whether they belong to the Church, or to any of the various organizations called churches; that they will be equally accepted at last *if they only have faith*, whether they have or have not acted as God's stewards; if such be the teaching and such the belief, we may expect to see indifference to the support of the clergy, and a neglect of other duties required of the members of His One Body.

J.

"THE EDUCATION OF WOMEN."

To the Editor of the Churchman:

Dear Sir:—Fearing, on reflection, that the remarks embodied in the article under this title, which appeared in the *Churchman* of last week, may leave the erroneous impression on the minds of some, of their being conceived under the influence of a partizan or vindictive feeling, the writer begs leave to state, that, so far from this being the case, they are the results of the observation of an American, "native and to the manor born," who, with a sincere love for his country and its institutions, and while he would always desire, in the spirit of gallantry becoming a gentleman, if from no other motive, to feel kindly disposed towards, and to speak gently of the failings of the other sex, not unconscious of the shortcomings of his own, yet cannot shut his eyes to the truths, however unpalatable, therein contained. He would fain hope, the apothegm, "He is our truest friend who reminds us of our faults," has not lost its force among his countrymen and countrywomen, and that in this spirit of candour they may be received: if he has erred, he can only regret that such a spirit should be wanting.

Very truly yours,

New York, Oct. 13, 1855. M. H. J.

The Churchman's Friend is the appropriate title of a very interesting little monthly Church paper, that has been commenced at Paris, Canada West, "for the diffusion of information relative to the United Church of England and Ireland, her doctrine and her ordinances," the first Number of which has just come to hand.

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LITERATURE.

Sermons. By Alexander Hamilton Vinton, Rector of St. Paul's Church, Boston. Philadelphia: Hooker.

This is too good a volume of sermons to need any apology for their publication; yet does their reverend author, with a diffidence that one cannot but admire, explain the peculiar circumstances under which he has been induced to appear before the Church, and the world, as an author, as well as a preacher. "The responsibility," he says, "is as little my own, as can well be supposed; and had the publication waited for my wishes, I should hardly have attempted this experiment of authorship. But when the suggestion," he continues, "came from one whose ripe Christian scholarship I had been accustomed to respect; who was aiming, in his line, to advance a distinct sort of Christian literature; consecrating his press, as once his tongue, and his pen, to preaching the everlasting Gospel—I felt that I had hardly the liberty of refusing. And since," he adds, "he was willing to incur the whole risk of profit or loss, he will, no doubt, accept the accompanying responsibility of praise or blame." The Sermons have only obtained additional interest from the circumstances thus so modestly related; and we feel well assured, that the discriminating publisher's responsibility will have an issue in which there will be nothing to regret.

Of course, in the preparation of such a volume as this, where there would doubtless be abundance of material to choose from, some consideration would have to be exercised in the choice of what was to be given. "In selecting the sermons," the reverend author states, "I have studied such diversity as I supposed might make them more generally useful; and such as they are, I commend them prayerfully to that blessed Spirit, whose mission it is, to take of the things of God, and show them to men; and who can preach no less effectually through the eye, than through the ear, to reach the heart and save the soul." It is the sentiment contained in this last remark which sets forth the value of such a volume as this. The things of God can no doubt be preached "no less effectually through the eye, than through the ear, to reach the heart and save the soul." And hence the value of such publications.

The subjects of the Sermons are as follows:—The Sinfulness of Sin; Sovereignty and Freedom; The Covenant; The Rainbow about the Throne; The Brazen Serpent; Repentance a Privilege; Ruth's Decision; Holiness Essential to Salvation; Adornments of the Christian Character; The Difficulties of Salvation; Doubting Faith; The Christian at Home; The Christian in Church; The Christian in his Business; The Christian in his Amusements; The Christian in his Charities; The Christian's Satisfying Portion; Lesser Trials a Preparation for Greater. There is then, it will be seen, not only an interesting variety of subjects, but a seasonable introduction of common and practical things. From one of the sermons containing these—that of "The Christian in Church," we will now present one or two extracts, which will answer the double purpose of furnishing a specimen of their style, and as inculcating some important daily duties:—

SANCTITY OF THE HOUSE OF GOD.

A beauty is ascribed to the very place of our public devotions. I need but remind you of the high distinction which, under the Mosaic dispensation, was always awarded to the temple. It is again and again, in the Scriptures, signalized as the grand, conspicuous centre of God's earthly glory. And taught thus by God Himself, the pious Jew turned his face to Jerusalem whenever he turned his heart to Heaven. It was a joy to enter its gates, a privilege to approach its altars, and an anticipation of Heaven, faint and feeble indeed, to be near the enshrined presence of Jehovah in the Holy of Holies. Consistently with such legitimate feelings, the temple itself was constructed on a scale of magnificence which surpassed that of all human abodes. The outward form and beauty of the sacred structure were designed to image forth its spiritual glory, and to betoken the superior Presence within.

That was a dispensation of forms and semblances, and has passed away. The time has come, according to the Saviour's words, when not only at Jerusalem, but everywhere, men may worship the Father, yet, with the change of dispensation, human nature is not changed, nor the relation of things. There is a natural feeling which still prompts the pious heart to distinguish the place of public religious service, by signs which denote its holy separation and superiority.

And there is likewise a certain fitness of things which prescribes that the outward forms and arrangements of God's house should accord with, and represent the sentiments of devotion. There is, no doubt, a typical connection between forms and feelings. Signs suggest thoughts, not only from conventional usage, but from the nature of things. Hence the outward beauty of holiness in Divine worship is to be sought by reference to this principle of our nature. I apprehend that to every mind, even the least cultivated, there seems to be a fitness in distinguishing a church from a warehouse. We do not love to see the same structure, which is associated in our minds with the purest and dearest of human hopes and sentiments, distinguished in no respect from the familiar places of our least sacred thoughts. We crown the church's roof with a spire, pointing like a finger to Heaven; or we seclude it somewhat from the noise and commonness of the street, to signify its unworldliness; or if we do not so, there is a sort of instinct which tells us that we ought. This same principle may be carried out to a certain extent, with most salutary effect, in the general structure and arrangements of the church. The style of architecture may be one whose lines of form are unconsciously suggestive of elevation, and whose dim vaults and shadows shall promote the sense of being sequestered from the garish scenes of common life. Hence, there may be an architecture which is distinctively ecclesiastical, distinguishing a church from a civic hall, or a banquet room; and if it be not carried so far as to withdraw the mind from this unconscious state, to dwell on the beauty of the workmanship, or the genius of the artist, human art may be made to subserve a high and noble usefulness.

The same is true of the arrangements and appendages of the Church. They should indicate the peculiar character and uses of the building, awakening devotion without feeding superstition, and bringing no thoughts into the mind that are uncongenial with its characteristic sobriety.

From this subject, the transition is easy and natural to another department of Art—that of music. One's common and constant regret is, that so little, after all, is really and practically done to make music in our churches thoroughly and effectually the handmaid of devotion. The remarks we are about to give are very good as far as they go; yet, even as far as they go, how little is what they indicate ever truly *realized* in our congregations? Most true it is, that no scene on earth can so resemble the solemn harmonies of the courts of heaven, "as *a whole congregation*, lifted up on their feet, and *joining in one chorus* of musical worship." Yet where is such a scene ever to be witnessed among us?

THE MUSIC OF THE SANCTUARY.

God has established so intimately this law of nature, that "out of the abundance of the heart the mouth speaketh," that it is impossible that music and devotion can be divorced. The melody which the heart makes in itself, strives and rushes to the utterance of the lips; and the sweet repose of the soul, in its wrapt communion with God, is nursed by the solemn harmonies that come from without. Think of the transactions which are going on, day and night, around the throne of God; where the sea of uplifted countenances reflects the light of His countenance, and ten thousand times ten thousand tongues utter the volumed music that bursts from as many adoring hearts. No scene on earth can so resemble this, as a whole congregation, lifted up on their feet, and joining in one chorus of musical worship. This is the only true conception of ecclesiastical music; and when this is realized in practice, one most important element is gained of the beauty of holiness.

In order to this, the melodies of the church should be simple; to bespeak those feelings of devotions which are among the simplest of the human breast. Its harmonies should be broad and grand, to embrace the whole soul and bear it strongly up. Its symphonies should be short and easy; its voluntaries fitted to the character of the occasion and the spirit of the sermon. There is no occasion in which human art should so studiously conceal itself, and become the secret ministrant of heaven, as in the music of religious pathos, penitence, and praise. When these requisites are met, the music of the church becomes what it ought to be—congregational—the music of the whole—beautiful to the ear and to the soul.

But these requisites are too often scorned by the ambition of modern art. The taste that is bred at operas and concerts soon learns to discredit the legitimate character of ecclesiastical compositions, and craves the higher excitements of music; its unusual harmonies, its minute beauties, its exquisite detail. It grows to love the art for its own sake; and to *admire* the performance, instead of feeling its design. When this occurs, the music becomes a mere exhibition; it is delegated, as a work, to a few; and the congregation are listeners, instead of worshippers. Here are two essential absurdities—substituting the means for the end, and making that which is beautiful in itself offensive, by being out of its place. So far as this practice prevails, it perverts this beautiful part of sacred worship, and spoils it of all the beauty of holiness.

With every word of this we heartily concur. But why, we ask again, is it not endeavoured to be realized among us? Why do the clergy themselves suffer or sanction a state of things, the inevitable effect of which is to lead the congregation "to *admire* the performance without feeling its *design*"—to make the music "become a mere exhibition," to be "delegated, as a work, to a few," and "the congregation listeners instead of worshippers"—thus "perverting this beautiful part of sacred worship, and spoiling it of all the beauty of holiness?" The very arrangement that prevails would almost seem to be designed to encourage such a state of things. The idea suggested by having a set of hired, often professional singers, *of both sexes*, stuck up in a gallery by themselves, away from the congregation, is just that which is here so justly complained of—that they sing to and for the congregation, rather than with them—that it is all to be *listening* instead of *worshipping*—that *admiration* is to supersede *devotion!*

But we proceed to the next consideration that is brought out,—

THE CONNECTION OF OUR PERSONAL CONDUCT WITH THE BEAUTY OF HOLY WORSHIP.

When I say it is important how we should behave ourselves, as the Apostle says, in the house of God, you will acquit me, I know, of any undue exalting of religious forms. Forms are not the spirit and the life; but they *represent* both. Our Church, following the example of almost all Christian and Jewish worship, has provided that the several parts of her worship shall be conducted by stated forms; which, so far from being a hindrance to devotion, are, I am persuaded, most useful and effectual helps; and when rightly observed, conduce more than any looser methods to the holy beauty of public worship. For their full value to be realized, however, there are certain conditions, which I proceed to name.

The first of these is a due preparation of heart and mind. And this begins at home. When our eyes open on the holy day, our hearts should wake to holiness. The business of the house should be disposed of as noiselessly and as early as possible; and the business of the week displaced entirely, with its newspapers and letters. The family prayer being done, and the weekly offerings being made, as God hath prospered you, let the thoughts settle into soberness. Bring near to your minds the purposes of the the day—what the Sabbath is, and why it is. With a prayer for God's companionship and blessing, that the duties of the day may be done as under His eye; its privileges enjoyed, as from His presence; its blessings secured for the coming week, and for all time and eternity too. With such preparation of mind, in a word, as you would make for an earthly court—watching, wishing, and earnest—direct your feet to the house of the Lord, and come before Him.

And then, in the second place, as important to the propriety of holy worship, let me mention punctuality of attendance. The hour assigned for the commencement of Divine service was probably selected as the most generally convenient. It is therefore to be presumed that all may be present at the very opening of the service. And although to every one there may be sometimes a necessary delay, yet this cannot be *always* true of any one. Whenever, therefore, lateness at church is a habit, it betrays some fault in the individual, or the family, which may be mended by a change of system.

The importance of punctuality is obvious on several grounds. 1st. The early portions of our Church Service are, to say the least, as valuable as the latter, if not even more so, for they are meant to be a preparative for all that follows them. The opening sentences summon you, in God's name, to meet Him. The exhortation defines the necessity and order of our duties. The general confession fits the heart, as nothing else can, for the joy and praise that succeed. All this is lost to one who, hurrying in from the street, is obliged to seize the strain of worship just where he can. It can hardly be expected that his feelings can be duly attuned to any part of the sacred service, and his soul must suffer a want. When to this we add the reflection, that every late comer disturbs the devotions of others, as well as forfeits his own benefit, I think the propriety of this suggestion will need no other explanation. Better to be too early than at all late. Better to be waiting on God, than to seem to demand that he should wait for us.

Again, thirdly, to maintain the beauty of holy worship, we should begin at the threshold of the church. When we enter the sacred enclosure of Jehovah's recorded name and presence, each one should pursue his way to his place with a modest and thoughtful mein, not gazing abroad on either side, nor occupied at all with other things. Let him first of all, by a few moments of secret prayer, establish a communication between his soul and God, and thus be ready to lend his part to the full-voiced worship of the congregation.

And fourthly, when this is begun, it should engross both the outward and the inward faculties. Our form of worship has this grand and beautiful peculiarity. It is meant for *common* prayer. Unlike the system in which the minister turns from the people, as if they had no interest or participation in his worship; and not less unlike that in which, by leaving all to the minister, the people may participate or not—our system contemplates both minister and people as joined and sharing in the duty and joy of open devotion. Ours, therefore, is responsive worship, and the plainest duty of the congregation is to join with voice, as well as heart, in swelling the tide of devotion that should flow over the whole. It is sometimes embarrassing to the minister, who pauses for the response, to hear only a murmur so faint and feeble that he can scarcely be sure that it has ceased for him to begin again. It is, however, still more ungrateful to his eyes, and must it not be so to the great Master of the assembly, to see, here and there, the open Prayer Book all unheeded; the Christian's eye wandering abroad through the congregation, noticing every entrance and scanning the dress or the movements of others; and his lips closed against utterance, as if he had no heart to worship, or felt himself out of place, amidst forms that he rejected, if not superciliously despised? I am aware of the diffidence that is felt in responding by individuals who, hearing only their own voices, imagine that theirs are the only voices heard. But while this is not the fact to any considerable extent, it might be altogether obviated if every worshipper, mindful only of his own earnest part, would utter himself to God as if desiring that *He* should hear. This participation of each one in the common prayers and praises of the church, would beget an outspoken freedom which would add not only to our enjoyment of public worship, but to the impression which our services are adapted to make, of admirable propriety and holy beauty. So that the stranger, instead of comparing us unfavourably with other congregations, for our want of spirit and earnestness—when he witnessed our ready and cordial worship—joining us all in every exercise—kneeling in prayer rather than sitting idly—standing in praise, as if the body would rise with the soul—and responding clearly with the voice, in supplication and in song—would be ready to fall down with us and worship God, and report that God is in us of a truth. For such power is there, the Apostle being witness, in that worship which is the beauty of holiness.

And now, in the last place, the worship is not closed with the Liturgy. It receives an added and impressive beauty from the practice of pausing upon your knees after the benediction, each one invoking secretly for himself and others a blessing on the services of God's house. How ineffably better is this than the hurry and the rush which will scarcely wait for the last words of pastoral benediction, as if worship were a tediousness, and the relief could not be too soon! When, then, we see the congregation wrapped for a season in the silence of that secret prayer, as if God's mantle were thrown over them, and then passing soberly out to the well-suited music of the organ, not criticising the sermon nor retailing the news, but carrying in the whole mien the impression of having been in the august and loved presence of the King of Kings—then we witness the sacred rule of worship realized in the beauty of holiness. It can scarcely fail that such worship would, by a hundred pleasant associations, entwine our hearts, and draw us often to the sanctuary. In the spirit of the Psalmist, "How amiable are Thy tabernacles, O Lord of hosts! my soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh cry out for the living God." It would attach us more fondly to the idea of Christian fellowship and sympathy, and make us more like one household by making each one necessary to the others' enjoyment of the holy beauty of worship.

This is rather a long extract; but it is one full of important and interesting thoughts; and happy would it indeed be for both clergy and people, could such thoughts in any true degree be seen illustrated and substantiated in our general congregations.

There are several other passages in the sermon that we have been quoting from, and others which we would gladly extract; but our limits forbid it. We have, however, adduced evidence sufficient, we are sure, to show that the volume is one of no ordinary interest, and that it is calculated to prove of no slight usefulness at the present moment.

Letters to a Young Physician just Entering upon Practice. By James Jackson, M. D., LL. D. Boston: Phillips, Sampson & Co.

We know not that, as non-medical reviewers, we are altogether qualified to pass a critical judgment on such a work as this. That its design is an estimable one, there can be no doubt. For a young physician just entering upon practice to be counselled and directed by one who has had long and successful experience in such practice, cannot but be, on every account, a valuable object; while the very fact of such experience must of necessity, one would think, imply his qualification for the office of a mentor in such a case. Neither can there be any doubt about the position of the young practitioner himself, for whom such counsel and direction as this is designed. "I agree," says our author, "that you are bound to study and to increase your knowledge as long as you continue to be engaged in your profession. But you are now educated; you are *brought out*. You are now placed on the course where you are to run your race. You look at the objects before you from a new point. You have put on your working-dress, and you are to go to business. From this day you must realize, more and more, the difference between the study of the sciences and the application of them to the business of life,—to the practice of your art. You may, before this, have tried your hand at practice; but it has been as an apprentice, and not with the feelings of responsibility belonging to the master-workman." Guidance, then, in the setting out on such a course, is never to be despised; and perhaps the great mistake which many a young physician commits when he finds himself in a position to pursue, untrammelled, the practice of his profession, is to lightly esteem and disregard the counsels of his élders. This is very apt to be the case in the medical profession, from the circumstance of its involving matters of scientific progress. The young physician acquires a knowledge of all that is new, and eschews all that is exploded. But the old practitioner adheres very much, it may be, to the system to which he has been accustomed; or if he introduces the improvements of modern science at all, he does so cautiously and charily, and hence he not unfrequently incurs the imputation of *old-fogyism*. Our Senex here is not insensible to this. "In some respects," he tells his client, "I should call on you for instruction, rather than offer instruction to you. For instance, knowing how you have applied yourself, I should regard you as an authority in microscopic anatomy, or on nice points of organic chemistry. But I have been working, in my fashion, for more than half a century. I have been travelling through the country upon which you are entering. Its high-roads and its by-paths are somewhat familiar to me. You have studied them in the books and on the maps, and I doubt not you have studied them well. Yet I may be able to communicate to you some useful knowledge respecting them, although it relates to small matters only. However, that I may not seem to disparage myself, I will acknowledge a hope that there may be some few points of real importance on which I can enlighten you." There can be no question as to the truth of such a position as this. There must be many points of real importance on which an experienced practitioner—and particularly one so accomplished as well as experienced as Dr. Jackson appears to be—can enlighten and strengthen the young physician.

The very course of argument which is entered upon, in introducing these views, in the pages before us, is one that settles the whole question, we cannot but think, of the value and utility of such counsel and direction as it is their aim and object to present. After remarking that some members of his profession have been called liberal with false notions on the subject, he goes on to say,—

> They have thought not only that they differed from artisans, but they have seemed almost to believe that they were not practising an art. They have seemed to regard themselves as professors of a science, by which they could explain all the causes of diseases, and the true modes of treating them. I rejoice to say that, in some instances, this is true; and it is among the most delightful parts of our business when we can instruct an enlightened man in the principles which should guide him in the attainment of health. It is not often, however, that we can have this pleasure, for two reasons: First, because many principles, on which we act, are not established on certain ground; and therefore they must be followed with great caution and constant watchfulness. Second, because there are few principles which are universal in their application. In its application every principle is subject to the limitation of other principles. We are not, then, acting on so grand a scale, always guided by well settled principles of science; we are often glad of the most limited empirical knowledge, and often obliged to choose our course under much doubt. These difficulties are great; but they are not greater than those attending the application of principles to practice in many common affairs of life, where the circumstances are complicated. There is a marked resemblance, in certain fundamental points, between our art and the arts of agriculture and navigation. In the practice of each of these arts we avail ourselves of the laws of nature to produce certain results. The seaman places his machine—his ship—upon the waters, and avails himself of the winds to propel it. These winds are uncertain; they are not, in any way, subject to his control, so that he cannot be sure as to the duration, the comfort, nor even the safety of his voyage. He cannot furnish a pupil with positive rules, by which to conduct his bark across the Atlantic. The captain must have first a knowledge of the principles of navigation; but this is not enough. In applying them he must have regard to the qualities of his ship, to the strength of his crew, and to the constantly varying circumstances of the weather. The complexity here is much less than that attending the treatment of a disease; for in this we have to do with a living being. It is not strange, then, that the physician cannot always foretell the length or the amount of suffering of a disease, or the ultimate issue of it. All this is consistent with the wisest management on the part of the navigator, or that of the physician. It is much the same with the agriculturist. He may prepare his ground with the most appropriate manures, and give to it the nicest tilth; he may sow his seed at the proper season; and yet his expectations as to the harvest may be entirely disappointed. Not only may the weather be unpropitious, but, at the moment when the skies and the winds are favourable, and when success seems certain, some insect army may suddenly invade his fields and destroy his crop. Thus there is an uncertainty in dealing with the powers of nature which are most constant; for there is a good degree of constancy in the results of agriculture—so much that we are rarely disappointed in relying on it for the sustenance of man and beast. Yet, from year to year, there is a variation in its results; and, sometimes, the crops fail, in particular regions, almost entirely. Is it, then, surprising that there is much uncertainty in the success of the medical art; an art which has to do with a diseased body, and whose end is to bring back this body to the healthy functions which belong to it? More especially, can this uncertainty be surprising, when this diseased body has been previously damaged, or enfeebled by a long course of errors or misfortunes? While, then, we acknowledge the imperfection of our art, we must deny that this is a proper subject of reproach. It is so, indeed, as applied to those who profess to have a system, by which they can explain everything and effect everything you may desire. But it certainly is not so when applied to those who pursue an expectant, or an active treatment, as circumstances may make proper; and who exercise modesty and discretion, as well as decision, in the practice of their art.

Now, there is something in the way in which the question is argued, in the extract just given, which indicates not only professional ability, but a knowledge of what belongs to that profession, and an acuteness of perception in laying hold of and applying it to the case under consideration, which testifies powerfully to the author's qualifications, whether general or peculiar, for the task he has undertaken. And it is, we may be well assured, however difficult it may be—and its very difficulty ought only to enhance its value, and extend its interest—it is, we say, a most praiseworthy, a most noble office. The sentiment is quoted of an eminent living instance of the fact, conveyed in a private letter to the author—the sentiment of the celebrated M. Louis of Paris—who says that he looks upon a physician "as holding a sacred office, which demands greater sacrifices than are to be made in any other profession." And there is no question that it is so. "No one," it is added, "is better entitled by his own character than this distinguished pathologist to utter this noble sentiment." And it *is* a noble sentiment; and he is an honour to society, as he is a friend to humanity, who in his professional life faithfully and untiringly acts it out.

After the Introductory Letter from which we have been quoting, Dr. Jackson enters upon the question of conduct in the sick-room,—the deportment of the physician, that is, in his personal intercourse with his patient, and in his investigation of the case then personally presented to him. "The physician," he remarks, "should enter the sick-room with the feeling that he has a serious duty to perform. He must remember that his countenance, and words, and actions are closely watched by the patient and by his friends in all cases of severe sickness; and, indeed, where, though the disease is slight, the apprehension of evil is great. First of all, his deportment should be calm; he should be sober without solemnity, and civil without formality. He should abstain from all levity. He should, indeed, be cheerful, and, under proper circumstances, he may indulge in vivacity and in humour, if he has any. But all this should be done with reference to the actual state of feeling of the patient and of his friends. He should avoid mannerism; and rather cultivate the feelings which will lead him aright, than be thinking in detail of the particular steps which he should take. The physician should never exact attention to himself. The patient is the central object in the sick-room, or should be so. The physician should recognize this, and, if possible, put his patient at his ease, so as to facilitate his intercourse with him. As far as possible, he should seek information from the patient himself." Now all this recommends itself at once so readily and so closely to one's common-sense ideas of such intercourse, that its force is irresistible; and yet we have known it the one great drawback of an otherwise skilful medical attendant, that he has lacked that deportment, and that tact, towards his patient, which would have done more than anything else to forward his recovery. So that, plain and simple though it may seem, to attend to such things—or, if you like, trifling though such things may seem in themselves—there is an importance in what our author says upon this point that is infinitely greater than may at first sight appear.

Having introduced the young physician to the sick-room, and carefully counselled him as to his conduct there, Dr. Jackson next proceeds to discuss the treatment—or, rather, perhaps, to throw out valuable practical hints as to the treatment—of the various ills which flesh is heir to. Into this, however, we must forbear from entering. Not that non-medical readers even may not find much in it all that is valuable and useful to them, according to circumstances. But this is a part of the subject we must leave to themselves. The work is designed more especially for the young physician just entering upon practice; and we can safely commend it to all such, as an invaluable *vade-mecum* at this often critical conjuncture of professional life.

The Law of Suspension of the Clergy in the Primitive Church. By A Member of the Church. Philadelphia: Sherman & Son.

This *brochure* may be regarded as a supplement to one on the same subject published last year, having a general bearing upon the administration of discipline in the Church, with special reference to the unhappy case of the late Bishop of the diocese of Pennsylvania. "Upon subsequent consideration," he says, "I have deemed it expedient to trace the rule of the Primitive Church in regard to clerical suspension, through the earliest canons and ecclesiastical authorities of the Greek Church; and also to explore the case of Melitius by the light of original authorities, more full and explicit than Bingham. Nothing can be more conclusive than this survey, to prove that an *indefinite* suspension of either clergy or laity did not exist in the Primitive Church. The principle and the whole practice of that Church were directly the other way; and it will be found that it was not an accidental practice, nor a practice adopted solely in deference to the principles of sound legislation and jurisprudence, as it might well have been, but that the whole Primitive Church followed in this behalf the code of the Jewish Church, which took for its guidance or administration on this point, a sentence of *definite* suspension, pronounced by the Most High Himself. The Primitive Church, it will be found, thought it their "duty," in deference to this example, to suspend in every instance, whether of bishop, priest, or layman, FOR A DEFINITE AND LIMITED TIME. So that on this head of suspension, as a clerical punishment, short of deposition, there has been perfect uniformity both in the Christian Church, and in the Jewish Church before it, for a period of time, beginning nearly fifteen hundred years before the birth of Christ." All this is very forcibly set forth. For those, therefore, who are called upon to take part in our Church Courts, it is a valuable pamphlet.

My Father's House; or, The Heaven of the Bible. By James M. Macdonald, D.D. New York: Scribner.

Heaven, if mere speculation be put entirely aside, cannot be too often the theme of our thoughts, our tongues, or our pens. As a guide to such reflection, the present work has been prepared by its author. "It does not of course aim," he says, "to supersede, nor even aspire to a place by the side of such works as Baxter and Howe's; it discusses, however, the teachings of Scripture upon some topics, which it did not fall within the design of those incomparable writers to notice at all." But "the author has carefully sought not to invade the reserve with which the Word of God surrounds this subject. Like the bounds which were set about Sinai in the wilderness, it was doubtless designed to protect 'the city of the living God' from irreverent approach, or from a trifling and profane gaze. Moreover, probably all that we are able 'to bear now' (John xvi. 12) has been revealed; and any attempt to attain to greater 'definiteness,' in respect to the locality, the particular scenery, and the employments of heaven, cannot promote reverence or true devotional feeling. Nevertheless, 'those things which are revealed being unto us, and our children, for ever,' and we should be as careful to study and teach them, as we are to stop at the boundary which separates them from the domain of speculation." The morbid interest manifested in so many quarters, and the delusions so rife respecting the world of spirits, has been an additional inducement to the author in the production of the present volume. Under the following heads, then, which will suggest at once the scope of the work and the peculiar manner of treatment pursued in considering the subject, have the divisions of the book been classed:—Imperfect Knowledge; False Views; The Glory of Heaven; The Place; No More Sea; No Pain, no Sorrow, no more Death; No Night there; No Temple therein; Seeing God; Absent from the Body; The Body Restored; Relation of the Judgment to Heaven; Angel Companions; Recognition; Who will and who will not be There; The Guide; The Preparation. The author has, it will be observed, embraced a wide field, and apparently gone very carefully over his ground.

The Works of Virgil. Literally translated into English Prose, with Notes. By Davidson. A new Edition, revised, with additional Notes. By Theodore Alois Buckley, B. A., of Christ Church, Oxon. New York: Harper & Brothers.

The object of the publishers in issuing the present volume, we learn, has been not so much to produce a new book, as to render an old, and in many respects good one, more suited to the present state of scholarship, and the exigencies of the student. The translation has been carefully compared with Wagner's text, and with the principal commentaries. A brief memoir of the life of Virgil is prefixed to the volume. The work has already appeared as one of Bohn's popular Classical Library, and has already acquired in England considerable repute.

The Works of Horace. Translated literally into English Prose. By C. Smart, A. M., of Pembroke College, Cambridge. A new Edition, revised, with a copious selection of Notes. By Theodore Alois Buckley, B. A., of Christ Church, Oxon. New York: Harper & Brothers.

This work is issued as a companion to the Virgil above noticed. In the present edition, Smart's translation has been revised, wherever it seemed capable of being rendered closer and more accurate. Orelli's text has been generally followed, and a considerable number of useful annotations, selected from the best commentaries ancient and modern, have been added. It, as well as the other, we have no doubt, will soon be popular in our colleges and seminaries.

The Church Review and Ecclesiastical Register, for October, is a number possessing a deep and seasonable interest, not less from the subjects discussed, than the manner of treating them. They are, in the main, the subjects of the day, and they are handled in a true Church spirit. The articles, "Free Churches," "City Missions," and the "Ministerial Gift," are most valuable at the present moment. Let us hope they will not only be extensively read and considered, but that some earnest efforts will be made to realize their spirit, and carry out their suggestions. This is what we now want. "If ye *know* these things, happy are ye if ye *do* them." And sure we are, that if every one who reads this excellent Review, will only himself do what he can to give effect to what he approves in anything that it may enjoin, we shall immediately see the beginning of a most gratifying course of improvement in the practical working of our Church system—in its Gospel teaching, its Apostolical discipline, its Christian faithfulness, its devotional ritualism, and in all "the fruits of the Spirit" among those who are of her household. There are other articles of varied interest and worth; and altogether we regard the number as one of the best we have seen.

* * *

Sacred Music.—A new musical publication is just issued by Messrs. Phillips, Sampson & Co., of Boston: "*The Gloria in Excelsis*, by W. Williams, organist and director of music at the Bowdoin Square Church, Boston." Great stress is laid on the fact, that "this is a book of new music, and not a new music book,—nothing in the whole collection having ever appeared before in any similar work. It consists of hymn tunes, anthems, choruses, chants; and it is stated that "many of the most eminent composers in America have contributed to the original departments of the work." It is prefaced by an Elementary Treatise, in which a knowledge of the rudiments of music is imparted by a simple process. What we object to is its title—*Gloria in Excelsis*, which, as the designation of that glorious and sublime hymn of the Angelic Choir, ought not to have such a liberty taken with it as this.

* * *

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.

FREE CHURCHES, WITH DAILY SERVICE.

Church of the Holy Communion,	New York.
" " Holy Innocents,	do.
" " Nativity,	do.
St. Mary's Church,	Brooklyn.
St. Paul's, "	do.
Church of the Holy Cross,	Troy.

DAILY SERVICE—NOT FREE.

Trinity Church,	New York.
Trinity Chapel,	do.
St. Luke's Church,	do.
Annunciation,	do.
Transfiguration,	do.
St. Luke's,	Brooklyn.

FREE, WITHOUT DAILY SERVICE.

Epiphany,	New York.
St. John Evangelist,	do.
Holy Evangelists,	do.
Holy Martyrs,	do.
Good Shepherd,	do.
Holy Comforter, (seamen)	do.
St. Anne's, (for deaf mutes)	do.
St. Michael's,	Brooklyn.
Good Angels,	do.
Grace,	Williamsburgh.
St. James the Less,	Scarsdale.
Grace,	Albany.

WESTERN NEW YORK.

FREE, WITHOUT DAILY SERVICE.

Calvary,	Utica.
St. Andrew's,	New Berlin.
St. James,	Pulaski.

NEW JERSEY.

FREE CHURCHES, WITH DAILY SERVICE.

Christ Church,	Newark.
St. Paul's,	do.
House of Prayer,	do.
St. Barnabas,	do.
Christ Church,	Elizabeth.
St. Barnabas,	Roseville.
St. Stephen's,	Millburn.
St. Paul's,	Trenton.
Trinity Chapel,	Jersey City.

DAILY SERVICE—NOT FREE.

St. Mary's,	Burlington.
Holy Innocents,	do.
College Chapel,	do.
Chapel of St. Mary's Hall,	do.
Chapel of Holy Child Jesus,	do.
Grace Church,	Newark.
St, Matthew,	do.
St. Matthew,	Port Colden.

FREE, WITHOUT DAILY SERVICE.

Grace Church,	Van Vorst.

PENNSYLVANIA.

FREE CHURCHES, WITH DAILY SERVICE.

St. James the Less,	Philadelphia.

DAILY SERVICE—NOT FREE.

Calvary, (Bishop White Chapel)	Philadelphia.
St. Peter's,	do.
St. Mark's,	do.

FREE, WITHOUT DAILY SERVICE.

St. John's,	Lancaster.

MASSACHUSETTS.

FREE CHURCHES, WITH DAILY SERVICE.

Church of the Advent,	Boston.
St. Stephen's,	do.

DAILY SERVICE—NOT FREE.

St. Mary's, (for sailors)	Boston.
Seaman's Chapel,	do.

CONNECTICUT.

FREE, WITHOUT DAILY SERVICE.

Christ Church,	New Haven.

OHIO.

FREE, WITHOUT DAILY SERVICE.

St. Peter's,	Ashtabula.

KENTUCKY.

FREE, WITHOUT DAILY SERVICE.

Ascension,	Frankfort.

TENNESSEE.

DAILY SERVICE—NOT FREE.

Christ Church,	Nashville.

FREE, WITHOUT DAILY SERVICE.

Holy Trinity,	Nashville.
St. John,	Knoxville.
*———	Loudon.

WISCONSIN.

FREE, WITHOUT DAILY SERVICE.

Trinity,	Jamesville.
St. Matthias,	Waukesha.
Intercession,	St. Stephen's Point.
Zion,	Oconomowoc.
Grace,	Okelona.
Holy Communion,	Bloomfield.

SOUTH CAROLINA.

FREE CHURCHES, WITH DAILY SERVICE.

St. Stephen's,	Charleston.

FREE, WITHOUT DAILY SERVICE.

St. John's,	Charleston.
Calvary,	do.

FLORIDA.

FREE, WITHOUT DAILY SERVICE.

St. Paul's,	Key West.

TEXAS.

FREE, WITHOUT DAILY SERVICE.

*———	San Augustine.

* * *

The Renaissance School.—The first appearance of the Renaissance feeling had the appearance of a healthy movement. A new energy replaced whatever weariness or dullness had affected the Gothic mind; an exquisite taste and refinement, aided by extended knowledge, furnished the first models of the new school; and over the whole of Italy a style arose, now known as cinque cento, which, in sculpture and painting, as I just stated, produced the noblest masters whom the world ever saw, headed by Michael Angelo, Raphael, and Leonardo; but which failed of doing the same in architecture, because, as we have seen above, perfection is therein not possible, and failed more totally than it would otherwise have done, because the classical enthusiasm had destroyed the best types of architectural form.

For, observe here very carefully, the Renaissance principle, as it consisted in a demand for universal perfection, is quite distinct from the Renaissance principle as it consists in a demand for classical and Roman *forms* of perfection. And if I had space to follow out the subject as I should desire, I would first endeavour to ascertain what might have been the course of the Art of Europe if no manuscripts of classical authors had been recovered, and no remains of classical architecture left, in the fifteenth century; so that the executive perfection to which the efforts of all great men had tended for five hundred years, and which now at last was reached, might have been allowed to develop itself in its own natural and proper form, in connection with the architectural structure of earlier schools. This refinement and perfection had indeed its own perils, and the history of later Italy, as she sank into pleasure, and thence into corruption, would probably have been the same, whether she had ever again learned to write pure Latin or not. Still the inquiry into the probable cause of the enervation, which might naturally have followed the highest exertions of her energies, is a totally distinct one from that into the particular form given to this enervation by her classical learning; and it is a matter of considerable regret to me that I cannot treat these two subjects separately. I must be content with marking them for separation in the mind of the reader. The effect there of the sudden enthusiasm for classical literature, which gained strength during every hour of the fifteenth century, was, as far as respected architecture, to do away with the entire system of Gothic science. The painted arch, the shadowy vault, the clustered shaft, the heaven-pointing spire, were all swept away; and no structure was any longer permitted but that of the plain cross-beam from pillar to pillar over the round arch, with square or circular shafts, and a low-gabled roof and pediment; two elements of noble form, which had fortunately existed in Rome, were, however, for that reason still permitted; the cupola, and, internally, the wagon vault.—*Ruskin's Stones of Venice.*

* * *

An Unexpected Finish.—Speaking of the tendency of temperance orators to set forward themselves as previous examples of the blighting effects of drink, the London correspondent of the *Inverness Advertiser* says:—"This predilection was smartly satirized the other evening at a temperance meeting. A person in the hall got up and said, 'My friends, three months ago I signed the pledge. (Clapping of hands and approving cheers.) In a month afterwards, my friends, I had a sovereign in my pocket—a thing I never had before. (Clapping and loud cheers.) In another month, my friends, I had a good coat on my back—a thing I never had before. (Cheers and clapping much louder.) A fortnight after that, my friends, I bought a coffin.' The audience was going to cheer here, but stopped and looked serious. 'You wonder,' continued the lecturer, 'why I bought a coffin. Well, my friends, I bought the coffin because I felt pretty certain that if I kept the pledge another fortnight I should want one.'"

* * *

Rosa Bonheur.—Queen Victoria commanded a first appearance of Mdlle. Rosa Bonheur's picture of "The Horse Fair in Paris," at Buckingham Palace on Wednesday afternoon. Her Majesty, we hear, has caused a letter to be written to Mdlle. Bonheur expressive of her admiration—a rather exceptional and therefore very complimentary manner of announcing royal gratification.—*Athenæum.*

* * *

Happiness can be made quite as well of cheap materials as of dear ones.

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* Name not known.

ADVERTISEMENTS.

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of Russian, Hudson Bay, and American Furs, has made unusual preparations this present season so as to satisfy the demands of his customers for Mantillas, Capes, Talmas, Pelerines, Victorines, Cuffs, Muffs, &c., made from every description of the choicest Furs: such as Sable, Ermine, Martin, Chinchilla, Sable Mink, Lynx, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the choicest warranted Furs, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of Sleigh and Lap Robes, Foot Muffs, Ladies' and Gent's Fur Gloves, also, Fur Trimmings, is very large. Particular attention given to orders by

J. H. HARLEY,
34 John street, one door from Nassau street.
oct11-3m

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.

The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855. sep6-tf

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky-lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of CHURCHES and PUBLIC INSTITUTIONS: And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions.*
Mohair, Plush, and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule,* or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked,* or *made into Cushions.*
Patent Felt—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by

COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, betweeen 33d and 34th Sts.

N. B.—French and German languages spoken in the Store.
au30-3m

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the lowest cash prices. my31-6m

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.	Gold Tea Sets.
White " "	Fancy " "
Green Sprig " "	" " " for silver.
Fancy " "	Tete-a-Tete Sets.
" Chamber Sets.	Rich Large Cups and Saucers.
Best White Stone Sets.	Glass & China Cologne Bottles.
Parian Figures.	Fancy China Candlesticks.
Bohemian Glass.	Wedgewood Ware.

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction,* and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low. DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo. W. Doane, D.D., President, or to the Rev. Hobart Chetwood, acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo W. Doane, D D., the Bishop of the Diocese, or to the Rev. D. C. Millett, Principal. oct11-9t

BOARDING SCHOOL FOR BOYS, ORANGE, N. J.—The next session of the Orange Collegiate Institute will commence on the first Wednesday in November, and continue twenty-two weeks.

Terms, for Board, including tuition in English and Classics, $105 per session. I. D. BERRY, Rector.

Orange, October, 1855.
Circulars forwarded by request. oct11-4t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex railroad from New York city.

The Thirteenth Semi-Annual Session of this School will commence on the first Monday of November, and continue twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, A.M. sep-27-6t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French) $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German.

Winter Session will commence on the first Monday in November.
Circulars can be obtained at this office. sep27-5t

DEER HILL INSTITUTE.—A CHURCH BOARDING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, extra. Vocal Music, gratis.

The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten.* Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

References.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. [my24 6m] H. O. ALDEN, JR.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON.
au9-1y Yard, cor. Stanton and Orchard streets.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

MUSIC AND MUSICAL INSTRUMENTS.

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT COTTAGE PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

NOVELLO'S SACRED MUSIC STORE,
389 Broadway, New York.

TO CHORAL SOCIETIES AND CHOIRS.—NOVELLO'S CATALOGUE, No. 3, contains a list of Music for the use of Choral Societies, Church Choirs, and Singing Classes, printed in several Vocal and Orchestral parts. Containing Oratorios, Odes, Cantatas, Festival Hymns and Anthems; Operatic Music, Songs, Duets, Trios, Quartets, and Choruses; Overtures, Symphonies, and Marches; Madrigals and Glees; Music with Latin words; Masses, Motets, &c., &c., sent postage free for one cent.

The Vocal parts are printed in full music size at the rate of three cents per page.

Novello's Octavo Editions of Oratorios of Handel, Haydn, Beethoven, Mendelssohn, &c., in Vocal score, with Piano Forte accompaniment. Handel's Messiah, $1.63; Judas Maccabæus, $1.63; Haydn's Creation, $1.25. All the Oratorios of these great masters have been published in this series at similarly low prices.

Novello's Octavo Choruses. All the Choruses in the octavo editions of the Oratorios, may be had distinct in Vocal score with Organ or Piano Forte accompaniment, at 3, 6, 9, or 13 cents each.

Novello's Choral Hand-Book. A collection of music in separate vocal parts. In this work are published the whole of the chorus parts of the following Oratorios:

Handel's "Messiah," price 38 cents each part.
Handel's "Judas Maccabæus" price 38 cents each part.
Handel's "Samson," price 38 cents each part.

These parts are printed in the octavo size, with the Alto and Tenor parts in the Treble Clef.

Collection of Glees. Novello's Glee Hive, Part Song Book, and the Musical Times, and Singing Class Circular. For particulars see Catalogue, No. 5, sent postage free for one cent.

J. A. NOVELLO,
Sacred Music Store, 389 Broadway, New York,
and 69 Dean street, Soho Square, and 24 Poultry, London.
sep6-tf

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gent's Furnishing Goods. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

Morocco, Sheep, and Cloth Binding by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

Subscribers to Magazines, Periodicals, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.

L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	John L. Everitt,	J. V. Schoonmaker,
Rollin Sandford,	E. R. Livermore,	Elisha B. Morrell,
Grahams Polley,	James Moore,	A. J. Allaire,
Thomas C. Moore,	John J. Crane,	Richard Raynor,
Thomas M. Clarke,	Geo. W. Prince,	Wm. Mulligan,
James S. Bearns,	M. Kalbfleisch,	A. S. Foster,
Edwards W. Fiske,	William A. Cobb,	Moses F. Hodges,
Philip S. Crooke,	John Moore,	B. Blanchard,
Barnet B. Boerum,	Jared Sparks,	A. C. Teft,
George Barnes,	Edward Neville,	W. L. Conklin,
Henry A. Kent,	James L. Morgan,	Seymour L. Husted,
Geo. T. Cobb,	Eli Robbins,	Chas. E. Smith,
J. M. Furman,	J. Schenck Suydam,	O. W. Brennan,
	R. Slimmon.	

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.
W. Mulligan, Secretary.
John Cashow, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.

George Wilkes, M.D., and C. R. Bogert, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B Sherman,	John Auchincloss.

Edmund Hurry, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Elisha Brooks,	Daniel B. Pierson,
William K. Lothrop,	William Laimbeer, Jr.,	William Voorhis,
Orsamus Bushnell,	William K. Thorn,	Robert McClellan,
Isaac Fryer,	Levi Onderdonk,	John M. Mason,
Frederick Hadley,	James W. Randell,	Adelmour W. King,
John G. Wellstood,	Robert Orr,	Abm. M. Binninger,
Robert H. Goff,	Nathan Clark,	Robert Paton.

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

DIRECTORS:

Daniel P. Smith,	James Tiebout,	Freeman Hunt,
Charles W. Copeland,	Alexander Philip,	Alex. McCotter,
John K. Hora,	Nathan A. Rogers,	Edward DeGroot,
Daniel S. Darling,	John Jay,	Bartlett Smith.

WM. H. DEGROOT, President.
Henry B. Dawson, Secretary.
Peter E. Coon, Surveyor.
Jay & Whitehead, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowel Adams,	Walter W. Conclin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed.

C. V. B. OSTRANDER, President.
George W. Savage, Secretary. my3-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

CARPETINGS FOR FALL TRADE, 1855.—SMITH & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant

VELVET TAPESTRY AND BRUSSELS CARPETING,

which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements. sep13tf

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 43 Chambers street.
Financial Secretary: A. W. Hoffman, 55 Warren and 55 Murray st.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

The Arctic Expeditions.—The Hartstein Expedition, consisting of the screw steamer Arctic and sailing vessel Release, which left this port four months ago in search of Dr. Kane and his party, returned to New York on the afternoon of the 11th inst., and anchored off the Battery. It is gratifying to add that the expedition was successful in its mission: Dr. Kane and his surviving companions were brought safely home by Capt. Hartstein. Dr. Kane's adventures and explorations in the Arctic regions were of the most exciting and interesting character. The party composing the expedition travelled a distance of thirteen hundred miles over the ice, and although subjected to much suffering and hardship arrived at the Danish settlement of Leavely with a loss of only three out of nineteen. They were obliged to abandon their vessel, the Advance, as she was completely frozen in, and as Dr. Kane considered it unsafe to pass another winter in her. The return of these intrepid *voyageurs* has produced a feeling of universal pleasure, and the narrative of their travels will be read with the utmost interest.

Destructive Fire.—About two o'clock on the morning of the 11th inst., a fire broke out in the third story of Hecker and Brother's extensive steam flouring mill, at the foot of Bridge street, Brooklyn. The building was five stories in height, and occupied a large space of ground. The contents comprised 16,000 bushels of wheat, which had recently been stored, 750 barrels of flour, and 5,000 bushels of mill feed. The flames spread rapidly, and it was not long before the whole building was reduced to ruins, but the boiler and machinery in the engine room, which was divided from the main building by a thick wall, remained comparatively uninjured. With the exception of about a hundred barrels of flour saved by the Second District Police, the contents were destroyed. The papers of the firm were saved in one of Herring's safes. The building was owned by Mr. A. Sands, and was fully insured. Value about $12,000. The losses of the Messrs. Hecker amount to about $60,000.

New York Historical Society.—At the last monthly meeting of this society a document, said to have been written by George Washington, was presented by the Rev. Mr. Tweed. A painting of New York a year after its capture from the Dutch was exhibited. This painting is a gift to the society from Mr. John McGregor, M. M., of the City of Glasgow, through Mr. James Buchanan, U. S. Minister to England.

New Line of Steamships.—A new line of steamships are being built to ply between this city and Antwerp. The first of the line, the "Belgique," will leave Antwerp the latter part of this month, and will be succeeded by the "Constitution," the "Leopold," and the "Duc de Brabant."

Our Relations with Japan.—We learn from Japan, that while the representatives of France, and England, and Russia, have been engaged in negotiating treaties with the Japanese, the Governor of Simado has issued a proclamation denying the right of Americans to reside in Japan, except in cases of shipwreck or distress, thus practically repudiating the treaty entered into with the United States, and reducing the rights of our citizens to the mere privilege of visiting the ports of the kingdom as harbours of refuge.

The Cunard Steamers.—We learn from the Boston papers, that the regular weekly trips of the Cunard line of steamers will be resumed early in December, alternating on this side between Boston and New York. The last of this line which left New York was the steamship *Africa*, which sailed hence on the 13th of December last. The British Government required the services of so many of these vessels, that it was found necessary to drop the trips to New York, and the Collins line, which had before sailed on Saturday of every other week, changed its days to Wednesday, thus forming in connection with the British steamers from Boston a regular weekly communication between England and America, which will again be twice every alternate week.

Transatlantic Telegraph.—We understand that the attempt to lay the submarine telegraph from Cape Breton to Newfoundland is by no means abandoned. The gentlemen engaged in the enterprise are sanguine of success, and only await the return of another warm season to repeat their endeavours, as the months of June and July are the only ones when the wire can be lain with safety.

Railroad Catastrophe.—A very serious accident occurred on the New York and Harlem Railroad on Monday morning. Some persons, supposed to have been recently discharged from the employ of the Harlem Railroad, placed a length of iron T rail, about eighteen feet long, across the tracks, half a mile above the Williamsbridge station, so that the milk train, on its way to the city, ran against the obstruction at full speed, killing the engineer and fireman, Barney and Patrick Roake, and rendering almost a complete wreck the locomotive, tender, and one baggage car, whilst a number of freight cars were badly broken.

Reopening of the Medical Colleges.—On Monday night the Introductories were delivered at the "New York Medical College" in Thirteenth street, and at the "University" in Fourteenth street. The address at Fourteenth street was by Dr. Draper, his subject being "*The Service of the Physician to Society.*" At the Thirteenth street College the Introductory lecture was delivered by Dr. Horace Green, upon "*Quarantine and Internal Sanitary Regulations.*" Dr. Doremus conferred certificates of honour upon twenty-seven students who had taken the summer and fall courses of lectures. On Tuesday night the College of Physicians and Surgeons had its opening, Dr. Dalton delivering the Introductory.

The Norfolk Sufferers.—At a meeting of the General Committee, held on Saturday, Oct. 13, 1855, W. H. Macy, Esq., Treasurer, reported the amount of money received to 1 o'clock P. M. of that day at forty-one thousand eight hundred and twenty-seven dollars forty-five cents, including $400.61 from the citizens of the city of Elizabeth, N. J., by Wm. J. Magie, in addition to 103 tons 13 cwt. 20 lbs. of ice, generously contributed by the Knickerbocker Ice Company, and three large cases of children's clothing, from the Brooklyn Female Employment Society—value $300; also a bill of lading of some packages of wine, from a donor whose name has not been reported.

Accident on the New Jersey Railroad.—A collision occurred on Monday afternoon on the New Jersey Railroad near the depot in Elizabethtown, between a gravel and iron train. Conductor Dennis was badly injured, and others sustained some slight bruises. Both the engines were crushed, and the trains were delayed two hours.

Murder of a Judge.—Judge Thomas Clingman, of Carroll county, Missouri, was murdered on the 9th inst., by one of his field slaves. The neighbours immediately assembled, seized the murderer, and executed him by Lynch law.

Extradition of Foreign Emigrants.—Four pauper emigrants, who arrived at this port from Hamburg in the ship *Deutchland*, on the 22d of last month, were on Monday, in consequence of proceedings taken by the Mayor, sent back from whence they came in the ship in which they arrived.

New York Historical Society.—On Wednesday afternoon, Oct. 17th, the corner-stone was laid of the projected library building for the New York Historical Society, at the corner of Second Avenue and Eleventh street.

Statue of Washington in Union Square.—A bronze statue which has been for some length of time in the course of construction by Mr. Brown, the sculptor, in Brooklyn, is approaching completion. The horse with the rider is sixteen feet in height, which is to be placed on a large granite pedestal ten feet in height. The sculptor has proposed to ornament the faces of the pedestal with suitable emblems of Washington's career as a military man and civilian, which is estimated to cost $5,000.

Mission to Siam.—Hon. Townsend Harris, formerly President of the Board of Education, sailed in the *Pacific* yesterday on his way to Siam, where he goes by appointment of Gen. Pierce, to negotiate a treaty. The Free Academy faculty, in compliment to him as its originator, have united with a few personal friends and paid him the compliment of having his portrait painted for the hall of the Board of Education.

Snow Storm.—A Buffalo paper of the 13th inst. says,—"We were visited by a fall of snow during the night, which was exceedingly heavy for this season of the year. Our streets and sidewalks were somewhat moist this morning."

The Yellow Fever in Virginia.—The accounts from Norfolk and Portsmouth are still encouraging, leading to the belief that the disease has ceased to exist. In Norfolk, the Howard Association have advertised the fact, that all nurses under pay are discharged after October 1st, and notified them to call for their wages. All sorts of business is reviving. The Farmers' Bank is again open for the transaction of business. Letters from Norfolk state, that the weather had been quite warm for the preceding two days, which had caused nine new cases of fever for the three days ending on Friday night. On Thursday night the wind changed to the north, and on Friday it was quite cold again.

Mortality in New York.—The deaths in this city last week numbered 386, showing a slight increase of 11 as compared with the mortality of the week previous. Of the deceased, 68 were men, 62 women, 134 boys, and 122 girls.

Mortality in Brooklyn.—The total number of deaths in this city last week amounted to 62, of which 34 were males, and 28 females; of these, 16 were adults and 46 minors.

We understand that the Rev. George H. Doane, of Newark, recently a convert to the Roman Catholic faith, sailed on Tuesday for Havre, France, in the packet *Admiral*. He goes to the college of St. Sulpice, Paris, to study for the priesthood, and will be there about eighteen months. This college is the one where Bishop Bayley was instructed.

American Powder.—A large proportion of the powder used by the Allied armies in battering down the almost impregnable fortifications at Sebastopol, was made at Hazard's and Dupont's mills in Connecticut and Delaware. Two clipper ships belonging to Messrs. Grinnell, Minturn & Co., were despatched during the summer, with full cargoes of powder for the Crimea.

The Next Eclipse.—On the morning of Thursday, the 25th of October next, the moon will be totally eclipsed for a period of more than three hours. Venus will be rising as the eclipse ends, Mars will be visible an hour earlier, Jupiter will set as the eclipse begins, Saturn will be near the meridian. Thus all the usually visible planets will be seen, if the weather is clear, undimmed by the superior light of the moon.

The Fallen Youth.—A correspondent of the *Western Episcopalian* relates the following affecting incident:—"Last week I saw a young man at the bar of Justice. He was sentenced to an imprisonment in the Penitentiary for fifteen years. His crime was burglary and grand larceny. He was a perfect stranger in our community. I sought an interview with him, and repeated my visits for the three days that he stayed, to learn something of his history. He is the son of a minister. He is now 33 years of age! Those only who learned his abilities, natural and acquired, know how far he has fallen. He has a vigorous mind, is well educated, has a quick perception, and he might have attained to almost any situation of honour or profit if he had conducted himself with propriety. He has, he tells me, learned the printer's trade, and the painter's—he has been a 'reporter for the press.' I have now before me a letter which he wrote me just before he left for prison. Its composition, its style, its penmanship, are of the *first* order. I inquired of him particularly the *causes* which led him on to his present condition—for this is not his *first* offence. He gave me substantially the following:—'Wicked associates and companions,—trifling with female affection,—tippling and intemperance,—gambling and neglect of moral and religious duties, and idleness.' He says he commenced the downward career before the age of 18 years. He followed his wicked course till now he reaps its bitter rewards. Let every youth that reads this account ponder over the *causes* which led to this fall and then let them see the *consequences*. They are—Loss of property, of character, of self-respect, a hardened and desperately wicked heart, a mother weeping over a fallen son, a wife and child left desolate, conscience seared, a God offended, the laws of man broken, and a life of fifteen years at hard labour in the States Prison. Would you avoid the *end* of this fallen youth? Shun the causes which *lead* to the end. October 2d, 1855."

Dr. Kane at Washington.—The Washington *Union*, Oct. 16th, says:—"Dr. Kane arrived in Washington at half past eleven o'clock yesterday morning, and proceeded at once to pay his respects to the President of the United States, by whom he was most cordially received. He next visited the Secretary of the Navy, where an equally cordial welcome awaited him. His presence everywhere, during his brief stay, produced a marked sensation. He left in the afternoon cars for New York, where (although nominally on a furlough) he will spend some time in preparing the official account of his expedition, and which he expects to complete in the course of two or three months. The narrative part of the expedition, which is likely to prove exceedingly voluminous, cannot be prepared for the press for many months to come. In the brief account of the expedition published in this and other papers, a serious error inadvertently appears. The area seen of the great Polar Sea, discovered by Dr. Kane, is put down at three hundred miles. It should have been *three thousand* miles; and when the charts, now in the course of preparation, are completed, it is believed that the area will prove to be even much greater."

Philanthropy at Boston.—We learn from the Boston papers, that some philanthropists of that city have formed themselves into a Society and leased a building which they have called "Our House." It contains three large handsome rooms, which are appropriated for the amusement and mutual instruction of the mechanics and labourers. One is fitted up as a music and conversation room. Here the wives and daughters of the workingmen can assemble, and any mechanic who can pay the fee of one dollar per annum, will here have society and music, even objects of beauty about him. It is hoped, eventually, to sprinkle the walls with pictures, and to place there statuary and casts, and works of art. Another room is furnished with a library and newspapers and quarterlies, where the labourer can spend his evenings in quiet reading. The lower saloon is a public coffee and ice-cream saloon, nothing being allowed in the whole building which can intoxicate.

Portuguese Exiles in Illinois.—A correspondent of the *St. Louis Republican* thus writes of the Portuguese who fled from persecution in Madeira, and took refuge in Springfield, Illinois, a few years since:—"They are very industrious, very prudent, and never refuse honourable and laborious employments. None of them are ever brought up to the police office. They are unobtrusive in their manners, strict in their attendance at church, and have never interfered in the politics of the country, believing they have not sufficient knowledge of its institutions to justify them in so doing. The result is that they are now a highly prosperous people. They have built a Protestant church, and occasionally send remittances to their distressed friends yet remaining upon the island of Madeira. Most of the families own houses and land. Many of the older ones are still unable to speak the English language. The next generation, however, will probably be absorbed in the American population."

The New Sebastopol.—Nicolaeff will be the main spot at which the administration of the Black Sea will continue to be concentrated, as at present it is. People begin to see now that Sebastopol, on account of the difficulty of communication with the mainland, was by far too advanced a post for the maritime power of Russia, the defence of which becomes very difficult from the moment that the fleet is compelled to inactivity. It is reserved for the Emperor Alexander to give a fresh development to the Russian navy in the Black Sea. It is understood to be the intention of Government henceforth to build none but steamships of war, of all sizes, up to 131 guns, like the Wellington. A vessel of this description (war steamer) will be finished building at Nicolaeff this year; in addition to this class of vessel, light vessels of a single row of guns and floating block-houses for the defence of the coast are to be looked on for the future as an indispensable constituent of the navy.—*Letter from St. Petersburgh.*

A Crimean Hero.—Thomas Everett, a native of Brook street, South Weald, sergeant in the 7th Fusiliers, and twenty-two years in the service, has just returned to his native village, Brentwood, with five wounds and the loss of an eye. His proudest boast is, that he had the distinguished honour of shaking hands with her Majesty, at Portsmouth. In presenting him with a silk handkerchief, (hemmed by herself,) she said, "I am proud of you, my brave sergeant!"—that Miss Nightingale also made him a similar present; that Miss Taylor honoured him by walking arm-in-arm with him aboard ship; and that Miss Stanley sent out his pay, etc., for him to Halifax. He received a shot through the ear at the Alma, a bayonet wound through the arm in a sortie, a ball through the hip the same night, and had the sole of his shoe torn off by a cannon-ball, as he was lifting his leg in walking. He considers that he "bagged" about fifty Russians by his own hands! He also states, that he was compelled to feign dead sixteen hours, as he lay on the field of battle, surrounded by Russians, in order that he might be enabled to release two comrades who were taken into Sebastopol prisoners. He got into Sebastopol, shot the sentry who was guarding the house where they were confined, released them, and brought them safely out.

The Moon.—Dr. Scoresby, in an account that he has given of some recent observations made with the Earl of Rosse's telescope, says:—"With respect to the moon, every object on its surface of one hundred feet was now distinctly to be seen, and he had no doubt that under very favourable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of inhabitants such as ours—no vestige of architecture remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or river, or even the measure of a reservoir for supplying town or factory—all seemed desolate."

"Be Courteous" at Home.—Why not be polite? how much does it cost to say "I thank you?" Why not practice it at home—to your husband, to your children, your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! if your husband, ah, it's a matter of course, no need of thanks. Should an acquaintance tread on your dress, your best, very best, and by accident tear it, how profuse you are with your "Never mind, don't think of it, I don't care at all;" if a husband does it, he gets a frown, if a child, it is chastised. "Ah, these are little things," say you. They tell mightily upon the heart, let me assure you, little as they are. A gentleman stops at a friend's house and finds it in confusion. He sees nothing for which to apologize, never thinks of such matters. Everything is all right—cold supper, cold room, crying children—perfectly comfortable. Goes home, where his wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in order, there never were such cross children before. No apologies accepted at home. Why not be polite at home? Why not use freely that golden coin of courtesy? How sweetly they sound those little words, "I thank you, or you are very kind!" Doubly, yes, thrice sweet from the lips we love, when her smiles make the eye sparkle with the light of affection. Be polite to your children. Do you expect them to be mindful of your welfare, to grow glad at your approach, to bound away to do your pleasure before the request is half spoken? Then with all your dignity and authority mingle politeness; give it a niche in your household temple.—*From the Christian Treasury.*

Introduction of Plants into England.—Pine apples were first grown by Rose, gardener to Charles II. Sir Walter Raleigh introduced the potato. Sir Anthony Ashley, the ancestor of Lord Shaftesbury, first planted cabbages in that country, and a cabbage appears at his feet on his monument. Sir Richard Weston brought over clover grass from Flanders in 1645. Figs were planted in Henry VIII.'s reign, at Lambeth, by Cardinal Pole; and it is said the identical trees are yet remaining. Spelman, in 1590, planted two lime trees at Dartford, which are still growing there. Thomas Lord Cromwell enriched the gardens of England with three different kinds of plums. It was Evelyn, whose patriotism was not exceeded by his learning, who largely propagated the noble oak in that country; so much so that the trees which he planted have supplied the navy of Great Britain with its chief proportion of that timber. Cherries were first planted in Kent by the Knights Templars, who brought them from the East; and the first mulberry trees were also planted in Kent by the Knights of St. John of Jerusalem. Aubrey, says Sir Richard Weston, brought the first clover grass, about 1645, out of Brabant, or Flanders. The introduction of turnips, and also of sanfoin, is also attributed to him, and his memory is still revered by every inhabitant of Surrey acquainted with his deeds. He died in 1652.

MARRIED.

In St. John's Church, Hartford, on the 6th inst., by the Rev. E. A. Washburn, Walter Weir, of West Point, N. Y., to Annie F., daughter of J. C. Andrews, of Hartford.

On the 11th inst., at St. Mark's Church, by the Rev. H. Anthon, D.D., Mr. Joseph Francis Johnson, merchant, to Miss Anna Magdalena, eldest daughter of Augustus Henry Ward, Esq., all of this city.

At Ticonderoga, Essex county, on Thursday, October 11th, at the residence of the bride's father, by the Rev. Edmund Cooper, Mr. Henry C. Burnet, of Ottawa City, C. W., to Miss Sarah Gibbs, of Ticonderoga.

NOTICES.

St. John's Church, West Hoboken.—There will be services held every Lord's Day afternoon, at 3½ o'clock, by clergymen of the Diocese. Next Sunday, October 21st, the Rev. J. W. Clark, of Hoboken, will officiate.

October 15, 1855.

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

Chester Female Institute, Armonck, Westchester county, N. Y., Rev. I. D. Vermilye, Rector.—The Tenth Term of this Institution will commence on Monday, November 5th. oct4-4t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector,
my3-tf 104 12th street.

ACKNOWLEDGMENTS.

Protestant Episcopal Mission at Botanic Hall, 68 East Broadway, near Market street.

The subscriber gratefully acknowledges, through Mr. Stanford, the sum of $5 from an unknown friend, for the support of his mission. He has a large school of "all sorts and conditions" of children, whose education, in every way, has been deplorably neglected. He has visited the parents of these children, and found in most cases, that they themselves had no desire for the unsearchable riches of Christ. But we have the privilege of teaching their dear children. Spiritually, it is indeed a valley of dry bones. Can they live? Yes, Christians, they can and will, if you will do your duty. God has thrown, as it were, the responsibility of this great work upon you—you whom He has blessed in your basket and in your store, *for this very purpose*. God help you to earn the plaudit of "Well done, good and faithful servant."

Further donations are earnestly solicited. They may be left at Thos. N. Stanford's Bookstore, 637 Broadway.

B. F. Taylor, Missionary.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.

The Treasurer acknowledges the receipt of the following sums since 10th of July last:

From S. Fitoute, donation, $1; Rev. Wm. Wright, donation, $5; Trinity Church, New York, three months' stipend, $200; Rev. J. J. Robertson, D.D., annual 1855, $5; St. Michael's Church, New York, Rev. Wm. Richmond, $5; W. B. Ballow, annual 1855, $2; contribution from St. James' Church, New York, Rev. P. S. Chauncey, $73; trustees of New York Mutual Insurance Company, through J. H. Earle, $70; Church of the Transfiguration, New York, Rev. G. H. Houghton, $5; James B. Cunningham, annual 1855, $5; Miss Anna Remsen, annual 1855, $3; Mrs. Jacob Harvey, annual 1855, $5; Henry Ford, annual 1855, $2. Total, $378.

E. M. Duncan, Treasurer, 114 Wall street.

New York, October 9, 1855.

Free Church of the Good Shepherd, Fifty-fourth st.

The Missionary thankfully acknowledges the receipt of the following sums within the past two weeks to assist in building: From T., $5; Anon., $1; E. J. O., $1; D., $5; Dr. A., $10; W. A. J., $5; J. C., $2; Rev. M. D., $5; collection at laying of corner stone, $42.70.

If Christians could know the heart-breaking anxieties which their missionaries have to endure in erecting a free church for the poor, they would promptly and liberally give assistance.

Ralph Hoyt,
Care of Thomas N. Stanford, 637 Broadway.

BUSINESS NOTICES.

Great Fire in Brooklyn.—Destruction of Hecker & Brother's Flour Mills.—Wilder's Patent Salamander Safe Again Victorious!

We were last evening infomed by one of the clerks of Messrs. Hecker & Brother, at Brooklyn, that the Safe that preserved their books and papers from the fire at the destruction of their Flour Mills in Brooklyn, on the morning of the 11th instant, was one of "Wilder's Patent Salamanders," and not Herring's Patent Safe as appears by the Card from them. We also learn from him that one of the employes of Herring & Co. was present when the safe was taken from the ruins, and that he immediately *broke off* the "Wilder's Patent" plate from the Safe. This is another attempt of the *honourable* Silas C. Herring to apply the Thunders of the "Wilder's Patent Salamander" to what he calls Herring's Patent Safe. The buyers of safes should keep in mind that Herring & Co. have nothing to do with the "World-renowned Wilder's Patent Salamander Safe," the best Fire-proof Safe in the World, and be on the look-out for all such impositions. This celebrated Fire and Burglar Proof Safe can now be had at the Depot, 122 Water street, near Wall street, New York.

B. G. WILDER & CO.,
oct18-4t* Patentees and Manufacturers.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Thomas Dugan, General Furnishing Undertaker,
Office, 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

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WANTS.

WANTED.—AT ST. THOMAS' HALL, HOLLY Springs, Mississippi, several Gentlemen who would be willing to teach three hours a day, have all their necessary expenses paid, and the use of a fine library. There is no healthier region in the world, and parishes all around are crying aloud for the "bread of life." Wanted before January.

oct11-4t J. W. ROGERS, Rector.

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je21tf ROBERT NISBETT.

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je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

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Jane Chester and her Little Nurses.
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The Midnight Revel—Mary and her Mother.
A Spring Morning and a Pauper Burial.
The Daughter's Faith wins the Father's Prophecy.
The Two Old Men.
The Walk and the Will.
The Festival of Roses.
Wild Woods and Mountain Passes.
A Pleasant Conversation.
A Valley in the Mountains.
New People and New Homes.
The Old Homestead.
Aunt Hannah and Uncle Nathan.
Morning at the Old Homestead.
Homesick Longings.
The Evening Visit.
Autumn in the Mountains.
Our Sister Anna.
Sunset in an Italian Cathedral.
The Two Infants.
Dark Storms and Dark Memories.
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